



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

HD WIDENER

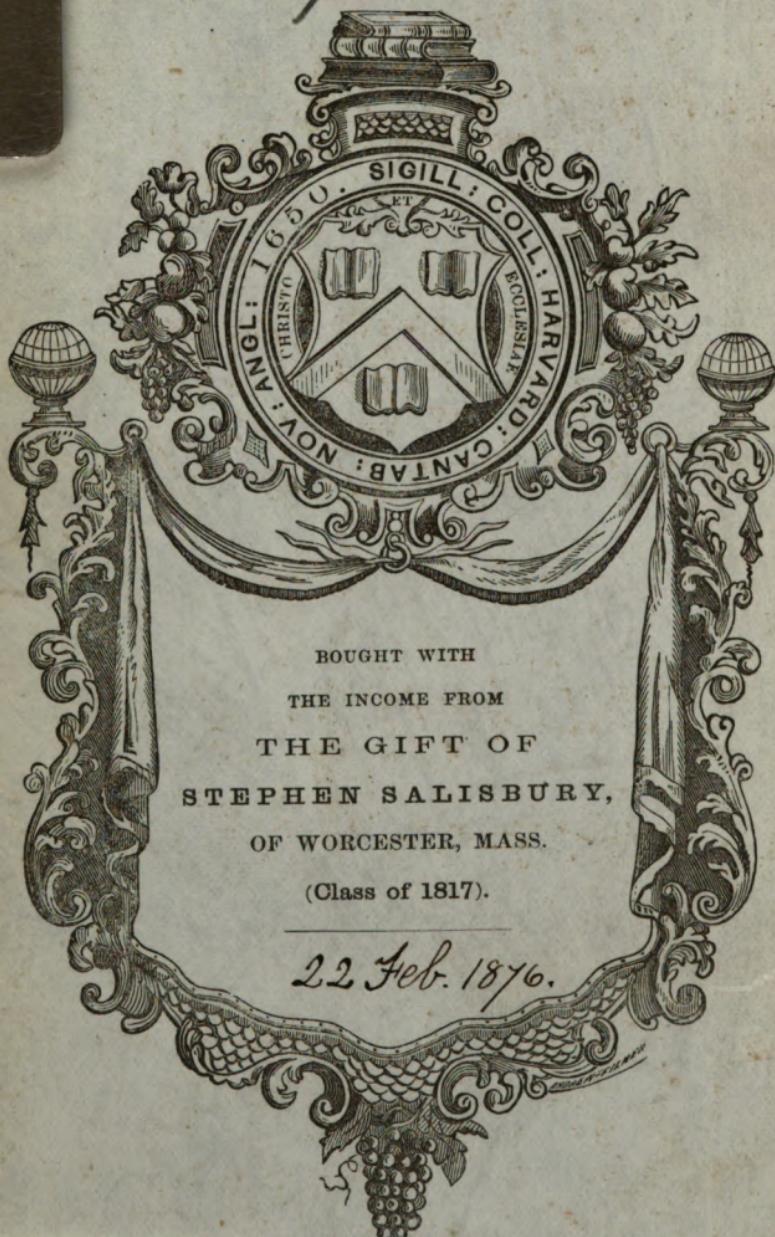


521  
59

HW SHJM 6

22

216,59







## AIDS TO CLASSICAL STUDY.

*SECOND SERIES.*

LONDON : PRINTED BY  
SPOTTISWOODE AND CO., NEW-STREET SQUARE  
AND PARLIAMENT STREET

# AIDS TO CLASSICAL STUDY.

A MANUAL OF COMPOSITION AND  
TRANSLATION FROM ENGLISH INTO LATIN AND GREEK,  
AND FROM LATIN AND GREEK INTO ENGLISH; WITH CRITICAL,  
HISTORICAL, AND DIVINITY QUESTIONS.

ADAPTED FOR

*THE USE OF SCHOOLS AND UNDERGRADUATES AT COLLEGE.*

THE WHOLE BEING ARRANGED AS  
A HALF YEAR'S SCHOOL WORK, AT THE RATE OF SIX EXERCISES  
A WEEK, FOR THE UPPER CLASSES IN LARGE SCHOOLS, OR FOR STUDENTS  
PREPARING THEMSELVES FOR EXAMINATION AT THE  
UNIVERSITIES AND ELSEWHERE.

## SECOND SERIES.

*William* BY  
**DAWSON W. TURNER, D.C.L.**

Late Demy and Exhibitioner of Magdalen College, Oxford, and late  
Head Master of the Royal Institution School, Liverpool.

*ASSISTED BY CONTRIBUTIONS FROM MANY EMINENT SCHOLARS.*

EDITED BY

**J. PRICE, M.A.**

Late Scholar of St. John's College, Cambridge.

C  
LONDON:  
LONGMANS, GREEN, AND CO.  
1874.

5216.59

1876, Feb. 22.  
Salisbury Fund.

## Errata

Page 7, line 8, substitute a comma for full stop after μάχα  
" 14, " 14, for βοαθόων read βοαθόων  
" 14, " 15, " avidam " avidi  
" 19, " 14, " fear " tear  
" 22, " 11, " Ne " Ut  
" 14, " continuasse " continuisse  
" 15, " Quinque " Quique  
" 31, " 9, insert interrogation after τεκομένων  
" 10, substitute comma for interrogation after σαινει  
" 18, for ἔκοψε read ἔκοψα  
" 20, substitute semicolon for comma after universally  
" 21, for positive. Not read positive, not  
" 86, " 19, for procallat read procalle  
" 8 from bottom, for orate read ornate  
" 38, " 17, for morn read moon  
" 69, " 5, for moonbeams read mountains  
" 8, for It read If  
" 70, " 7 from bottom, after laborum insert a comma  
" 5 " " for capriæque read capriæque  
" 71, " 11 " " delete comma after porrigit  
" 78, " 1, for pariri read perire  
" 81, " 11 from bottom, delete full stop after πατούμενον  
" 10 " " for παρεκβάντες read παρεκβάντος  
" 6 " " delete full stop after παλαιτέρων  
" 1 " " for βίᾳ read βίᾳ  
" 84, " 18, for γά read γά  
" 85, " 19, substitute semicolon for comma after potest  
" 20, for Hæserit. Irremus read Hæserit, irremus  
" 87, " 17, for ἔξαλάσσει read ἔξελάσσει  
" 88, " 2, for ἄμμε ποιῶν ἐλελάθη read ἄμμε ποιῶν ἐλελήθει  
" 89, " 8 from bottom, for ὄργια read ὄρκια  
" 90, " 9, for πάντη read πάντῃ  
" 94, " 11 from bottom, for volvi read vulsi  
" 95, " 12 " " πίθον " πάθον  
" 96, " 15, delete quotation marks before spem  
" 17, insert quotation mark before Hun.  
" 111, " 14, for πλευρα read πλευρὰν

Turner's Aids, 2nd Series

## II.—Translate into English Prose.

Πᾶσα γὰρ ἡ Ἑλλὰς ἐσιδηροφόρει, διὰ τὰς ἀφράκτους τε οἰκήσεις, καὶ οὐκ ἀσφαλεῖς παρ' ἄλληλους ἐφόδους· καὶ ξυνήθη τὴν διαιταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. σημεῖον δὲ

5216.59

AIDS  
TO  
CLASSICAL STUDY.

---

FIRST QUARTER.

---

PASSAGES—FIRST WEEK.

I.—*Translate into English Prose.*

Cui rex ætherii breviter sic fatur Olympi :  
Si mora præsentis leti tempusque caduco  
Oratur juveni, meque hoc ita ponere sentis,  
Tolle fugâ Turnum, atque instantibus eripe fatis.  
Hactenus indulsisse vacat. Sin altior istis  
Sub precibus venia ulla latet, totumque moveri  
Mutarive putas bellum, spes pascis inanes.  
Et Juno adlacrumans : Quid si, quod voce gravaria,  
Mente dares ? atque hæc Turno rata vita maneret ?  
Nunc manet insontem gravis exitus : aut ego veri  
Vana feror. Quod ut, O potius, formidine falsâ  
Ludar, et in melius tua, qui potes, orsa reflectas !  
Hæc ubi dicta dedit, cœlo se protinus alto  
Misit agens hyemem nimbo succincta per auras ;  
Iliacamque aciem et Laurentia castra petivit.

---

II.—*Translate into English Prose.*

Πᾶσα γὰρ ἡ Ἑλλὰς ἐσωηροφόρει, διὰ τὰς ἀφράκτους τε  
οἰκήσεις, καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους· καὶ ξυνήθη τὴν  
δίαιταν μεθ' ὅπλων ἐποιήσαντο, ὃσπερ οἱ βάρβαροι. σημεῖον δὲ

ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι οὐτω νεμόμενα, τῶν πότε καὶ ἐς πάντας ὁμοίων διαιτημάτων. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τόν τε σίδηρον κατέθεντο, καὶ ἀνειμένη τῇ διαιτῇ ἐς τὸ τρυφερώτερον μετέστησαν. καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, διὰ τὸ ἀβροδίαιτον, οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοῦς ἐπάνσαιτο φοροῦντες, καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν, ἀφ' οὐ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπιπολὺ αὐτῇ ἡ σκευὴ κατέσχε. μετρίᾳ δ' αὖ ἐσθῆτι καὶ ἐς τὸν νῦν τρόπον πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα πρὸς τοὺς πόλλους οἱ τὰ μείζω κεκτημένοι ἰσοδίαιτοι μάλιστα κατέστησαν. ἐγυμνώθησάν τε πρῶτοι, καὶ ἐς τὸ φαινερὸν ἀποδύντες, λίτα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο. καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπαυται.

### III.—*Translate into Latin Elegiacs.*

(A) In yonder grave a Druid lies,  
     Where lowly steals the winding wave ;  
     The year's best sweets shall duteous rise  
     To deck its poet's silvan grave.  
     In yon deep bed of whispering reeds  
     His airy harp shall now be laid,  
     That he whose heart in sorrow bleeds  
     May love through life the soothing shade.  
     The maid and youth shall linger here,  
     And while its sounds at distance swell,  
     Shall sadly seem in pity's ear  
     To hear the woodland pilgrim's knell.

(B) When in the down I sink my head,  
     Sleep, Death's twin-brother, times my breath ;  
     Sleep, Death's twin-brother, knows not Death,  
     Nor can I dream of thee as dead ;  
     I walk as ere I walk'd forlorn,  
     When all our path was fresh with dew,  
     And all the bugle breezes blew  
     Reveillée to the breaking morn.

But what is this ? I turn about,  
 I find a trouble in thine eye,  
 Which makes me sad, I know not why,  
 Nor can my dream resolve the doubt.

But ere the lark hath left the lea  
 I wake, and I discern the truth ;  
 It is the trouble of my youth  
 That foolish sleep transfers to thee.

---

IV.—*Translate into Latin Prose.*

The wide extended name of the Suevi filled the interior countries of Germany, from the banks of the Oder to those of the Danube. They were distinguished from the other Germans by their peculiar mode of dressing their long hair, which they gathered into a rude knot on the crown of the head : and they delighted in an ornament that showed their ranks more lofty and terrible in the eyes of the enemy. Jealous as the Germans were of military renown, they all confessed the superior valour of the Suevi : and the tribes of the Usipetes and Tencteri, who with a vast army encountered Dictator Cæsar, declared that they esteemed it not a disgrace to have fled before a people to whose arms the immortal gods themselves were unequal.

---

V.—*English Essay.*

The periods into which the History of Rome naturally divides itself.

---

VI.—*Translate into English Prose.*

πολλὰ μὲν γᾶς τρέφει δεινὰ δειμάτων ἄχη,  
 πόντιαι τὸν ἀγκάλαι κινδάλων  
 ἀνταίων  
 βροτοῖσι πλάθουσι, βλαστοῦσι καὶ πεδαίχμιοι  
 λαμπάδες πεδάροι,  
 πτανά τε καὶ πεδοβάμονα, κάνεμοέντων  
 αἰγίδων φράσαι κότον.  
 ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι;  
 καὶ γυναικῶν φρεσὶν τλημόνων,  
 παντόλμους  
 ἔρωτας ἄταισι συννόμους βροτῶν;  
 ξυζύγους θ' ὀμανλίας  
 θηλυκρατῆς ἀπέρωτος ἔρως παρανικῆ  
 κινδάλων τε καὶ βροτῶν.  
 ἵστω δ', δοτις οὐχ ὑπόπτερος  
 φροντίσιν δαεὶς,  
 τὸν δὲ παιδολύμας τάλαινα Θεστιὰς μήσατο  
 πυρδαῆ τενα πρόνοιαν, καταίθουσα παιδὸς δάφοινον  
 δαλὸν ἥλικ', ἐπεὶ μολὼν ματρόθεν κελάδησε,  
 ξύμμετρόν τε διαι τίον μοιρόκραντον ἐξ ἀμαρ.  
 ἀλλαν δεῖ τιν' ἐν λόγοις στυγεῖν  
 φοινίαν Σκύλλαν,  
 ἀτ' ἔχθρῶν ὑπερ φῶτ' ἀπώλεσεν φίλον, Κρητικοῖς  
 χρυσοδημήτοισιν ὅρμοις πιθήσασα, δώροισι Μίνω,  
 Νίσον ἀθανάτις τριχὸς νοσφίσασ' ἀπροβούλως  
 πνέοιθ' ἀ κυνόφρων ὑπνψ, κιγχάνει δὲ μιν Ἐρμῆς.  
 ἐπεὶ δὲ ἐπεμνησάμην ἀμειλίχων  
 πόνων, ἀκαέρως δὲ δυσφιλές γαμήλευμ' ἀπεύχετον δόμοις  
 γυναικοβούλους τε μήτιδας φρενῶν  
 ἐπ' ἀνδρὶ τευχεσφόρῳ,  
 ἐπ' ἀνδρὶ δῆοις ἐπικότῳ σέβας.  
 τίω δὲ ἀθέρμαντον ἐστίαν δόμων  
 γυναικείαν ἄτολμον αἰχμάν.

VII.—*Translate into English Prose.*

Est etiam quoque, uti possit cælum omne manere  
 In statione, tamen quum lucida signa feruntur;  
 Sive, quod inclusi rapidi sunt ætheris æstus,  
 Quærentesque viam circumversantur, et ignes  
 Passim per cœli volvunt immania templa;  
 Sive aliunde fluens alicunde extrinsecus, aër  
 Versat agens ignes; sive ipsi serpere possunt,  
 Quo cujusque cibus vocat atque invitat euntes,  
 Flammea per cœlum pascentes corpora passim.  
 Nam quid in hoc mundo sit eorum ponere certum  
 Difficile est: sed, quid possit fiatque per omne  
 In variis mundis, variâ ratione creatis,  
 Id doceo; pluresque sequor disponere causas  
 Motibus astrorum, quæ possint esse per omne:  
 E quibus una tamen sit et hæc quoque causa necesse est,  
 Quæ vegeat motum signis; sed, quæ sit earum,  
 Præcipere hand quaquam est pedotentium drogredientis.

---

VIII.—*Translate into English Prose.*

κάπερ πόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω.  
 κεῖνος γὰρ ἐλθὼν ἐς τὸ κλεινὸν Ἑλλάδος  
 πρόσχημ' ἀγῶνος Δελφικῶν ἀθλῶν χάριν,  
 δτ' ἥσθετ' ἀνδρὸς ὁρθίων κηρυγμάτων  
 δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,  
 εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας.  
 δρόμου δ' ἵσώσας τῇ φέσει τὰ τέρματα  
 νίκης ἔχων ἐξῆλθε πάντιμον γέρας.  
 χῶπως μέν ἐν πόλλοῖσι παῦρά σοι λέγω,  
 ὅνκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.  
 ἐν δ' ἵσθ. δσων γὰρ εἰσεκήρυξαν βραβῆς  
 δρόμων διαύλων πένταεθλ' ἀ νομίζεται,  
 τούτων ἐνεγκῶν πάντα τάπινίκια  
 ὠλβίζετ', Ἀργεῖος μὲν ἀνακαλούμενος,  
 ὅνομα δ' Ὁρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος  
 Ἀγαμέμνονος στράτευμ' ἀγείραντός ποτε.

καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν  
βλάπτῃ, δύναιτ' ἀν οὐδ' ἀν ισχύων φυγεῖν.  
κεῖνος γὰρ ἀλλης ἡμέρας, δθ' ἵππικῶν  
ἢν, ἡλίου τέλλοντος, ὡκύπους ἀγών,  
εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα.  
εἰς ἦν Ἀχαιός, εἰς ἀπὸ Σπάρτης, δύο  
Λίβυες ζυγωτῶν ἀρμάτων ἐπιστάται.  
κάκεῖνος ἐν τούτοισι, Θεσσαλὰς ἔχων  
ἵππους, ὁ πέμπτος· ἔκτος ἐξ Αἰτωλίας  
ξανθαῖσι πώλοις· ἔβδομος Μάγνης ἀνήρ·  
ο δ' ὅγδοος Λεύκιππος, Αἰνιὰν γένος·  
ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·  
Βοιωτὸς ἀλλος, δέκατον ἐκπληρῶν ὅχον.

---

### PASSAGES—SECOND WEEK.

#### I.—*Translate into English Prose.*

His demum exactis, perfecto munere divæ,  
Devenere locos lætos, et amœna vireta  
Fortunatorum nemorum, sedesque beatas.  
Largior hic campos æther et lumine vestit  
Purpureo; solemque suum, sua sidera nôrunt.  
Pars in gramineis exercent membra palæstris;  
Contendunt ludo, et fulvâ luctantur arenâ.  
Pars pedibus plaudunt choreas, et carmina dicunt.  
Necnon Threïcius longâ cum veste sacerdos  
Obloquitur numeris septem discrimina vocum;  
Atque eadem digitis, jam pectine pulsat eburno.

---

#### II.—*Translate into English Prose.*

σοφοὶ δὲ μέλλοντα τριταῖον ἀνεμον  
ἔμαθον, οὐδὲ ὑπὸ κέρδει βλάβεν.  
ἀφνεὸς πενιχρός τε θανάτου πάρα  
θαμὰ νέονται. ἐγὼ δὲ πλέον ἔλπομα.

λόγον Ὁδυσσέος η πάθεν διὰ τὸν ἀδυεπῆ γενέσθ' Ὁμηρον.  
ἐπεὶ ψεύδεσί οἱ ποταρῷ τε μαχανᾶ  
σεμνὸν ἔπεστί τι σοφία δὲ κλέπτει παράγοισα μύθοις. τυφλὸς  
δ' ἔχει

ἡτορ ὅμιλος ἄνδρων ὁ πλεῖστος. εἰ γὰρ ην  
ἡ τὰν ἀλάθειαν ἰδέμεν, οὐ κεν ὅπλων χολωθεὶς  
ὁ καρτερὸς Αἴας ἔπαξε διὰ φρεγῶν  
λευρὸν ἔιφος. ὅν κράτιστον, Ἀχιλέος ἄτερ, μάχα.  
ξανθῷ Μενέλᾳ δάμαρτα κομίσαι, θοᾶς  
ἐν ναυσὶ πόρευσαν εὐθυπνόου Ζεφύρου πομπαὶ  
πρὸς Ἰλου πόλιν. ἀλλὰ κοιτὸν γὰρ ἔρχεται  
κῦμ' Ἀΐδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα. τιμὰ δὲ γίγνεται,  
ῶν θεδὸς ἀβρὸν αὖξει λόγον, τεθνακότων  
βοαθόων, τοὺς παρὰ μέγαν ὄμφαλὸν εὐρυκόλπου  
μόλον χθονός· ἐν Πυθίοισι δὲ δαπέδοις  
κεῖται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πράθεν.

---

### III.—*Translate into Latin Verse.*

The swain in barren deserts, with surprise,  
Sees lilies spring and sudden verdure rise,  
And starts, amidst the thirsty wilds, to hear  
New falls of water murmuring in his ear.  
O'er rifted rocks, the dragons' late abodes,  
The green reed trembles and the bulrush nods ;  
Waste sandy valleys, once perplexed with thorn,  
The spicy fir and shapely box adorn ;  
The leafless shrubs the flowering palms succeed,  
And odorous myrtle to the noisome weed.  
The lambs with wolves shall graze the fertile mead.  
And boys with flowery bands the tigers lead ;  
The steer and lion at one crib shall meet,  
And harmless serpents lick the pilgrim's feet.  
The smiling infant in his hand shall take  
The crested basilisk and speckled snake ;  
Pleased the green lustre of the scales survey,  
And with their forked tongues shall innocently play.

IV.—*Translate into Greek Iambics.*

(A) Poor tree, a gentle mistress placed thee here,  
 To be the glory of the glade around ;  
 Thy life has not survived one fleeting year,  
 And she, too, sleeps beneath another mound.  
 But mark what differing terms your fates allow,  
 Tho' like the period of your swift decay :  
 Thine are the sapless root and withered bough,  
 Hers the green memory and immortal day.  
*(Inscription by the Earl of Carlisle on a tree planted  
 by the late Countess of St. Germaine, in the  
 Viceregal Grounds, Dublin.)*

(B) All night the dreadless angel, unpursued  
 Through heaven's wide champaign held his way ; till  
 Morn,  
 Waked by the circling Hours, with rosy hand  
 Unbarred the gates of light. There is a cave  
 Within the mount of God, fast by his throne,  
 Where light and darkness, in perpetual round,  
 Lodge and dislodge by turns, which makes through  
 heaven  
 Grateful vicissitude, like day and night.  
 Light issues forth, and at the other door  
 Obsequious darkness enters, till her hour  
 To veil the heaven, though darkness there might well  
 Seem twilight here ; and now went forth the morn,  
 Such as in highest heaven, array'd in gold  
 Empyrean ; from before her vanished night,  
 Shot through with orient beams ; when all the plain  
 Cover'd with thick embattled squadrons, bright  
 Chariots, and flaming arms, and fiery steeds,  
 Reflecting blaze on blaze, first met his view.

V.—*Critical Papers.*

1. What is the Digamma, and by what epithet is it dis-  
 ished ? What scholar first called attention to its

existence? Give instances of Digammatical forms in Greek, with the corresponding forms in Latin.

2. The meanings and derivations of the following: ἄφενος, δολιχόσκιος, ἡλιβάτος, ἀπερείσιος, γλαυκῶπις, ὑπερφίαλος, οὐλος.

3. Point out the use of the Article in Homer.

4. Distinguish accurately between the following interrogations: ποῦ, πότε, πόθεν, πῶ, πῶς, ποῖ, πῆ. What was the original form of the Greek Genitive?

5. The peculiar force of the Aorist.

Explain the use of the Aorist in the following passages:

1. αὐτίκα κηρύκεσσιν λιγυνθόγγοισι κέλευσεν,  
κηρύσσειν πολεμόνδε καρηκομοώντας Ἀχαιοὺς,  
οἱ μὲν ἐκήρυσσον, τοὶ δὲ ἡγείροντο μαλ' ὕκα.

2. εἰπόν σε τῆσδε γῆς ἀπελθεῖν.

3. 'Ο μὲν Θενόφων οὐκ εἴα τοὺς ἄλλους πορεύεσθαι,  
οὐδὲ Χειρίσοφος οὐκ εἴασε.

6. The different modes of expressing a wish in Greek:

1. Relating to future time.

2. Relating to past time.

7. To which great division of languages does the Latin belong; and to which of the Greek dialects does it bear the greatest affinity?

**VI.—(Extra Passage).** Translate into English Prose.

ἰὼ, ιὼ δῶμα, δῶμα καὶ πρόμοι,  
ιὼ λέχος καὶ στίβοι φιλάνορες.  
πάρεστι σιγᾶσ' ἀγιμος, ἀλοιδορος,  
ἄδιστος ἀφεμένων ἰδεῖν.  
πόθῳ δε ὑπερποντίας  
φάσμα δόξει δόμων ἀνάσσειν,  
εὐμόρφων δὲ κολοσσῶν  
ἔχθεται χάρις ἀνδρί.  
οὐμάτων δὲ ἐν ἀχηνίαις ἔρρει πᾶσ' Ἀφροδίτα.  
όνειρόφαντοι δὲ πενθήμονες  
πάρεισιν δόκαι φέρουσαι χάριν ματαιάν.

μάταν γάρ, εὗτ' ἂν ἐσθλά τις δοκῶν ὄρφν,  
 παραλλάξασα διὰ χερῶν  
 βέβακεν ὅψις οὐ μεθύστερον  
 πτεροῦς ὀπαδοῖς ὑπνου κελεύθοις.  
 τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχη  
 τάδ' ἐστί, καὶ τῶνδ' ὑπερβατώτερα.  
 τὸ πᾶν δ' ἀφ' Ἑλλάδος αἴας ξυγορμένοις  
 πένθεια τλησικάρδιος  
 δόμων ἐκάστου πρέπει.  
 πολλὰ γοῦν θιγγάνει πρὸς ἡπαρ·  
 οὓς μὲν γάρ τις ἐπεμψεν  
 οἴδεν· ἀιτὶ δὲ φωτῶν  
 τεύχη καὶ σποδὸς εἰς ἐκάστου δόμους ἀφικυεῖται.  
 ὁ χρυσαμοιβὸς δ' Ἀρης σωμάτων  
 καὶ ταλαντοῦχος ἐν μάχῃ δορὸς  
 πυρωθὲν ἐξ Ἰλίου  
 φίλοισι πέμπει βραχὺ<sup>ν</sup>  
 ψῆγμα δυσδάκρυτον ἀντήνορος σποδοῦ γεμίζον λέβητας  
 εὐθέτους.  
 στένουσι δ' εὖ λέγοντες ἄνδρα, τὸν μὲν ὡς  
 μάχης ἴδρις, τὸν δ' ἐν φοναῖς καλῶς πεσόντ<sup>ρ</sup>  
 ἀλλοτρίας διὰ γυναικός. τάδε σῆγά τις βαῦζει.  
 φθονερὸν δ' ὑπ' ἄλλος ἔρπει προδίκοις Ἀτρείδαις.  
 οἱ δ' ἀντοῦ περὶ τεῖχος  
 θήκας Ἰλιάδος γᾶς  
 εῦμορφοι κατέχουσιν· ἔχθρὰ δ' ἔχοντας ἔκρυψεν.  
 βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ,  
 δημοκράτου δ' ἀρᾶς τίνει χρέος.

---

 PASSAGES—THIRD WEEK.

I.—Collins' *Elegy on the Death of Thomson* (continued).—

*Translate into Latin Verse.*

Remembrance oft shall haunt the shore  
 When Thames in summer wreaths is drest,  
 And oft suspend the dashing oar,  
 To bid his gentle spirit rest.

And oft as ease and health retire  
 To breezy lawn, or forest deep,  
 The friend shall view yon whitening spire,  
 And mid the varied landscape weep.  
 But thou who own'st that earthly bed,  
 Ah! what will every dirge avail?  
 Or tears which love and pity shed,  
 That mourn beneath the gliding sail!  
 Yet lives there one whose heedless eye  
 Shall scorn thy pale shrine glimmering near?  
 With him, sweet bard, may fancy die,  
 And joy desert the blooming year.

(To be continued.)

---

**II.—Translate into English Prose and Verse.**

Φες εἰπὼν, τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·  
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.  
 φύσαι δ' ἐν χοίνιοισιν ἐείκοσι πᾶσαι ἐφύσων,  
 παντοίην ἐνπρηστον ἀυτμὴν ἔξανιεῖσαι.  
 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὗτε,  
 ὅπκως "Ηφαιστός τ' ἐθέλοι καὶ ἔργον ἀνοίτο.  
 χαλκὸν δ' ἐν πυρὶ βάλλειν ἀτειρέα, κασσίτερόν τε,  
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἐπειτα  
 θῆκεν ἐν ἀκμοθέτῳ μέγαν ἀκμονα· γέντο δὲ χειρὶ<sup>1</sup>  
 ῥαιστῆρα κρατερὸν, ἐτέρηφι δὲ γέντο πυράγρην.  
 ποίει δὲ πρώτιστα σάκος μέγα τε, στιβαρόν τε,  
 πάντοσε δαιδάλλων, περὶ δ' ἀντυγα βάλλε φαεινὴν,  
 τρίπλακα, μαρμαρέην, ἐκ δ' ἄργυρεον τελαμῶνα.  
 πέντε δ' ἄρ' αὐτοῦ ἐσαν σάκεος πτύχες. αὐτὰρ ἐν αὐτῷ  
 ποίει δαιδαλα πολλὰ ἰδυιησι πραπίδεστι.

---

**III.—Translate into English Prose.**

Cæsar, his de causis quas commemoravi, Rhenum transire  
 decreverat, sed navibus transire neque satis tutum esse ar-  
 bitrabatur, neque suæ neque populi Romani dignitatis esse

statuebat. Itaque, etsi summa difficultas faciendi pontis proponebatur, propter latitudinem, rapiditatem, altitudinemque fluminis, tamen id sibi contendendum aut aliter non transducendum exercitum existimabat. Rationem pontis hanc instituit. Tigna bina sesquipedalia, paulum ab imo præacuta, dimensa ad altitudinem fluminis, intervallo pedum duorum inter se jungebat. Hæc quum machinationibus immissa in flumen defixerat festucisque adegerat, non sublicet modo directa ad perpendiculum, sed prona ac fastigiata, ut secundum naturam fluminis procumberent, his item contraria bina ad eundem modum juncta intervallo pedum quadragenū ab inferiore parte contra vim atque impetum fluminis conversa statuebat. Hæc utraque insuper bipedalibus trabibus immissis, quantum eorum tignorum junctura distabat, binis utrinque fibulis ab extremâ parte distinebantur; quibus disclusis atque in contrariam partem re vindis, tanta erat operis firmitudo, atque ea rerum natura, ut quo major vis aquæ se incitavisset, hoc arctius illigata tenerentur. Hæc directâ materiâ injectâ contexebantur ac longuriis cratibusque consternebantur.

---

IV.—*Translate into Latin Elegiacs.*

Fair is the night, and fair the day :  
 Now April is forgot of May ;  
 Now into June May falls away ;  
 Fair day, fair night, O give me back  
 The tide that all fair things did lack  
 Except my love, except my sweet !

Blow back, O wind ! thou art not kind,  
 Though thou art sweet : thou hast no mind  
 Her hair about my sweet to wind ;  
 O flowery sward, thou art not bright,  
 I praise thee not for thy delight,  
 Thou hast not kissed her silver feet.

(*To be continued.*)

V.—*Translate into Greek Iambics.*

Look, what the cruel sisters once decreed,  
 The Thunderer himself cannot remove :  
 They are the ladies of our destiny,  
 To work beneath what is conspired above.  
 But happy he that ends this mortal life  
 By speedy death ; who is not forced to see  
 The many cares, nor feel the sundry griefs  
 Which we sustain in woe and misery.  
 Here Fortune rules, who, when she lists to play,  
 Whirls her wheel, and brings the high full low ;  
 To-morrow takes what she hath given to-day,  
 To show she can advance and overthrow.

---

VI.—A. *Critical Paper, or, B. Translation into Latin Prose.*

1. Give the derivations of *calamitas*, *importunus*, *prudens* ; and the difference between *verus*, *verax* ; *tutus*, *securus* ; *simulo*, *dissimulo* ; *dolor*, *mæror*, *luctus* ; *fas*, *jus*, *lex*.

2. Explain accurately the verse—

‘ *Quem Venus arbitrum dicet bibendi ?* ’

3. Distinguish between—

*De turre se projecit, ut collum frangeret.*

— *fregisset.*

4. What is meant by the *oratio obliqua*, and how are the principal of dependent clauses expressed in it ?

5. Render into Greek and Latin the following :

I have come to see Cæsar.

I came to see Cæsar.

I will not depart before I see Cæsar.

He said that he would not depart before he saw Cæsar.

6. *Non cuivis homini contingit adire Corinthum.* What does this mean ? What would the meaning be, were *cuiquam* used instead of *cuivis* ?

5216.59

1876, Feb. 22.  
Salisbury Fund.

## Errata

Page 7, line 8, substitute a *comma* for *full stop* after μάχα

” ” 14, for βοαθόν read βοαθόν

” 14, ” 15, ” avidam ” avidi

” 19, ” 14, ” fear ” tear

” 22, ” 11, ” Ne ” Ut

” ” 14, ” continuâsse ” continuisse

” ” 15, ” Quinque ” Quique

” 31, ” 9, insert *interrogation* after τεκομένων

” ” 10, substitute *comma* for *interrogation* after σαινειν

” ” 18, for ἔκοψε read ἔκοψα

” 34, ” 20, substitute *semicolon* for *comma* after *universally*

” ” 21, for *positive*. Not *read positive*, not

” 36, ” 19, for *procillat* read *procille*

” ” 8 from bottom, for *orate* read *ornate*

” 38, ” 17, for *morn* read *moon*

” 69, ” 5, for *moonbeams* read *mountains*

” ” 8, for *It read If*

” 70, ” 7 from bottom, after *laborum* insert a *comma*

” ” 5 ” ” for *capræque* read *capressque*

” ” 71, ” 11 ” ” delete *comma* after *porrigat*

” ” 78, ” 1, for *pariri* read *perire*

” 81, ” 11 from bottom, delete *full stop* after πατούμενον

” ” 10 ” ” for παρεκβάντες read παρεκβάντος

” ” 6 ” ” Delete *full stop* after παλαιτέρων

” ” 1 ” ” for *bia* read *βίᾳ*

” 84, ” 18, for γά read γά

” 85, ” 19, substitute *semicolon* for *comma* after *potest*

” ” 20, for Ήασεριτ. Ήρρεμυς read Ήασεριτ, ορρεμυς

” ” 87, ” 17, for ἔξαλάσσειν read ἔξελάσσειν

” ” 88, ” 2, for ἄμμε ποιῶν ἐλελάθη read ἄμμε ποιῶν ἐλελήθειν

” ” 89, ” 8 from bottom, for ὄργια read ὄρκια

” ” 90, ” 9, for πάντη read πάντη

” ” 94, ” 11 from bottom, for *volvi* read *vulsi*

” ” 95, ” 12 ” ”

” ” 96, ” 15, delete ” *quotation marks* ” πέθον ” πάθον

” ” 17, insert *quotation mark* before *Hun* ”

” 111, ” 14, for *πλευραί* read *πλευράν*

Turner's Aids, 2nd Series

## II.—Translate into English Prose.

Πᾶσα γὰρ ή Ἑλλὰς ἐσιδηροφόρει, διὰ τὰς ἀφράκτους τε οἰκήσεις, καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους· καὶ ξυνήθη τὴν διαιταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. σημεῖον δὲ

5216.59

AIDS  
TO  
CLASSICAL STUDY.

---

FIRST QUARTER.

---

PASSAGES—FIRST WEEK.

I.—*Translate into English Prose.*

Cui rex aetherii breviter sic fatur Olympi :  
Si mora præsentis leti tempusque caduco  
Oratur juveni, meque hoc ita ponere sentis,  
Tolle fugâ Turnum, atque instantibus eripe fatis.  
Hactenus indulsisse vacat. Sin altior istis  
Sub precibus venia ulla latet, totumque moveri  
Mutarive putas bellum, spes pascis inanes.  
Et Juno adlacrumans : Quid si, quod voce gravaris,  
Mente dares ? atque hæc Turno rata vita maneret ?  
Nunc manet insontem gravis exitus : ant ego veri  
Vana feror. Quod ut, O potius, formidine falsâ  
Ludar, et in melius tua, qui potes, orsa reflectas !  
Hæc ubi dicta dedit, cælo se protinus alto  
Misit agens hyemem nimbo succincta per auras ;  
Iliacamque aciem et Laurentia castra petivit.

---

II.—*Translate into English Prose.*

Πᾶσα γὰρ ἡ Ἑλλὰς ἐσιδηροφόρει, διὰ τὰς ἀφράκτους τε  
οἰκήσεις, καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους· καὶ ξυνήθη τὴν  
διαιταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. σημεῖον δὲ

ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι οὐτω νεμόμενα, τῶν πότε καὶ ἐς πάντας ὁμοίων διαιτημάτων. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τόν τε σίδηρον κατέθευτο, καὶ ἀνειμένη τῇ διαιτῇ ἐς τὸ τρυφερώτερον μετέστησαν. καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, διὰ τὸ ἀβροδίαιτον, οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοῦς ἐπαύσαντο φοροῦντες, καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν, ἀφ' οὐ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπιπολὺ αὐτῇ ἡ σκευὴ κατέσχε. μετρίᾳ δὲ αὖ ἐσθῆτι καὶ ἐς τὸν νῦν τρόπον πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα πρὸς τοὺς πόλλους οἱ τὰ μείζω κεκτημένοι ἴσοδαιτοι μάλιστα κατέστησαν. ἐγυμνώθησάν τε πρῶτοι, καὶ ἐς τὸ φαινερὸν ἀποδύντες, λίτα μετὰ τοῦ γυμνάζεσθαι ήλείψαντο. καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπαυται.

### III.—*Translate into Latin Elegiacs.*

(A) In yonder grave a Druid lies,  
     Where lowly steals the winding wave ;  
     The year's best sweets shall duteous rise  
     To deck its poet's silvan grave.  
     In yon deep bed of whispering reeds  
     His airy harp shall now be laid,  
     That he whose heart in sorrow bleeds  
     May love through life the soothing shade.  
     The maid and youth shall linger here,  
     And while its sounds at distance swell,  
     Shall sadly seem in pity's ear  
     To hear the woodland pilgrim's knell.

(B) When in the down I sink my head,  
     Sleep, Death's twin-brother, times my breath ;  
     Sleep, Death's twin-brother, knows not Death,  
     Nor can I dream of thee as dead ;  
     I walk as ere I walk'd forlorn,  
     When all our path was fresh with dew,  
     And all the bugle breezes blew  
     Reveillée to the breaking morn.

But what is this? I turn about,  
 I find a trouble in thine eye,  
 Which makes me sad, I know not why,  
 Nor can my dream resolve the doubt.

But ere the lark hath left the lea  
 I wake, and I discern the truth;  
 It is the trouble of my youth  
 That foolish sleep transfers to thee.

---

**IV.—*Translate into Latin Prose.***

The wide-extended name of the Suevi filled the interior countries of Germany, from the banks of the Oder to those of the Danube. They were distinguished from the other Germans by their peculiar mode of dressing their long hair, which they gathered into a rude knot on the crown of the head: and they delighted in an ornament that showed their ranks more lofty and terrible in the eyes of the enemy. Jealous as the Germans were of military renown, they all confessed the superior valour of the Suevi: and the tribes of the Usipetes and Tencteri, who with a vast army encountered Dictator Cæsar, declared that they esteemed it not a disgrace to have fled before a people to whose arms the immortal gods themselves were unequal.

---

**V.—*English Essay.***

The periods into which the History of Rome naturally divides itself.

---

VI.—*Translate into English Prose.*

πολλὰ μὲν γὰρ τρέφει δεινὰ δειμάτων ἄχη,  
 πόντιαι τὸν ἀγκάλαι κνωδάλων  
 ἀνταίων  
 βροτοῖσι πλάθουσι, βλαστοῦσι καὶ πεδαίχμιοι  
 λαμπάδες πεδάοροι,  
 πτανά τε καὶ πεδοβάμοντα, κάνεμοέντων  
 αἰγάλων φράσαι κότον.  
 ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι;  
 καὶ γυναικῶν φρεσὶν τλημόνων,  
 παντόλμους  
 ἔρωτας ἄταισι συννόμους βροτῶν;  
 ξυζύγους θ' ὁμαυλίας  
 θηλυκρατῆς ἀπέρωτος ἔρως παρανικῆς  
 κνωδάλων τε καὶ βροτῶν.  
 ἵστω δ', ὅστις οὐχ ὑπόπτερος  
 φροντίσιν δαεῖς,  
 τὰν ἀπαιδολύμας τάλαινα Θεστιὰς μήσατο  
 πυρδαῆ τινα πρόνοιαν, καταίθουσα παιδὸς δάφοινον  
 δαλὸν ἥλικ', ἐπεὶ μολὼν ματρόθεν κελάδησε,  
 ξύμμετρόν τε διαλ βίον μοιφόκράντον ἐς ἄμαρ.  
 ἀλλαν δεῖ τιν' ἐν λόγοις στυγεῖν  
 φοινίαν Σκύλλαν,  
 ἀτ' ἔχθρῶν ὑπερ φῶτ' ἀπώλεσεν φίλον, Κρητικοῖς  
 χρυσοδομήτοισιν δῆρμοις πιθήσασα, δύροισι Μίνω,  
 Νίσον ἀθανάτας τριχὸς νοσφίσασ' ἀπροβούλως  
 πνέονθ' ἀ κυνόφρων ὑπνψ, κιγχάνει δὲ μιν Ἐρμῆς.  
 ἐπεὶ δὲ ἐπεμνησάμην ἀμειλίχων  
 πόνων, ἀκαίρως δὲ δυσφιλές γαμήλευμ' ἀπεύχετον δόμοις  
 γυναικοβούλους τε μῆτιδας φρενῶν  
 ἐπ' ἀνδρὶ τευχεσφόρω,  
 ἐπ' ἀνδρὶ δῆροις ἐπικότῳ σέβας.  
 τίω δὲ ἀθέρμαντον ἐστίαν δόμων  
 γυναικείαν πτολμον αἰχμάν.

VII.—*Translate into English Prose.*

Est etiam quoque, uti possit ccelum omne manere  
 In statione, tamen quum lucida signa feruntur;  
 Sive, quod inclusi rapidi sunt ætheris æstus,  
 Quærentesque viam circumversantur, et ignes  
 Passim per cœli volvunt immania tempa;  
 Sive aliunde fluens alicunde extrinsecus, aër  
 Versat agens ignes; sive ipsi serpere possunt,  
 Quo cujusque cibus vocat atque invitat euntes,  
 Flammea per cœlum pascentes corpora passim.  
 Nam quid in hoc mundo sit eorum ponere certum  
 Difficile est: sed, quid possit fiatque per omne  
 In variis mundis, variâ ratione creatis,  
 Id doceo; pluresque sequor disponere causas  
 Motibus astrorum, quæ possint esse per omne:  
 E quibus una tamen sit et hæc quoque causa necesse est,  
 Quæ vegeat motum signis; sed, quæ sit earum,  
 Præcipere hand quaquam est pedotentis progredientis.

---

VIII.—*Translate into English Prose.*

κάπερ πόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω.  
 κεῖνος γὰρ ἐλθὼν ἐς τὸ κλεινὸν Ἑλλάδος  
 πρόσχημ' ἀγῶνος Δελφικῶν ἀθλῶν χάριν,  
 δτ' ἥσθετ' ἀνδρὸς ὁρθίων κηρυγμάτων  
 δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,  
 εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας.  
 δρόμου δὲ ἰσώσας τῇ φέσει τὰ τέρματα  
 νίκης ἔχων ἐξῆλθε πάντιμον γέρας.  
 χῶπως μέν ἐν πόλλοῖσι παῦρά σοι λέγω,  
 όνκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.  
 ἐν δὲ ἴσθ'. δσων γὰρ εἰσεκήρυξαν βραβῆς  
 δρόμων διαύλων πένταεθλ' ἀ νομίζεται,  
 τούτων ἐνεγκὼν πάντα τάπινίκια  
 ὠλβίζετ', Ἀργεῖος μὲν ἀνακαλούμενος,  
 δονομα δὲ Ὁρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος  
 Ἀγαμέμνονος στράτευμ' ἀγείραντός ποτε.

καὶ ταῦτα μὲν τοιαῦθ' ὅταν δέ τις θεῶν  
βλάπτῃ, δύναιτ' ἀν οὐδ' ἀν ισχύων φυγεῖν.  
κεῖνος γὰρ ἄλλης ἡμέρας, δθ' ἵππικῶν  
ἢν, ἡλίου τέλλοντος, ὡκύπους ἀγών,  
εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα.  
εἰς ἦν Ἀχαιός, εἰς ἀπὸ Σπάρτης, δύο  
Λίβυες ζυγωτῶν ἀρμάτων ἐπιστάται.  
κάκεῖνος ἐν τούτοισι, Θεσσαλὰς ἔχων  
ἵππους, ὁ πέμπτος ἔκτος ἐξ Αἰτωλίας  
ξανθαῖσι πώλοις ἔβδομος Μάγνης ἀνήρ  
ο δ' ὅγδοος Λεύκιππος, Αἰνιὰν γένος.  
ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·  
Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὅχον.

---

### PASSAGES—SECOND WEEK.

#### I.—*Translate into English Prose.*

His demum exactis, perfecto munere divæ,  
Devenêro locos lætos, et amcena vireta  
Fortunatorum nemorum, sedesque beatas.  
Largior hic campos æther et lumine vestit  
Purpureo ; solemque suum, sua sidera nôrunt.  
Pars in gramineis exercent membra palæstris ;  
Contendunt ludo, et fulvâ luctantur arenâ.  
Pars pedibus plaudunt choreas, et carmina dicunt.  
Necnon Threïcius longâ cum veste sacerdos  
Obloquitur numeris septem discrimina vocum ;  
Atque eadem digitis, jam pectine pulsat eburno.

---

#### II.—*Translate into English Prose.*

σοφοὶ δὲ μέλλοντα τριταῖον ἀνεμον  
ἔμαθον, οὐδὲ ὑπὸ κέρδει βλάβεν.  
ἀφνεὸς πενιχρός τε θανάτου πάρα  
θαμὰ νέονται. ἐγὼ δὲ πλέον ἔλπομα.

λόγον Ὁδυσσέος ή πάθεν διὰ τὸν ἀδυεπῆ γενέσθ' Ὄμηρον.  
ἔπει ψεύδεσί οἱ ποταρῷ τε μαχανᾶ  
σεμνὸν ἔκεστί τι σοφία δὲ κλέπτει παράγοισα μύθοις. τυφλὸς  
δ' ἔχει

ἡτορ δημιος ἄνδρων ὁ πλεῖστος. εἰ γὰρ ἦν  
ἡ τὰν ἀλάθειαν ἰδέμεν, οὐ κεν ὅπλων χολωθεὶς  
ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν  
λευρὸν ξίφος, ὃν κράτιστον, Ἀχιλέος ἄτερ, μάχα.  
ξανθῷ Μενέλᾳ δάμαρτα κομίσαι, θοαῖς  
ἐν ναυσὶ πόρευσαν εὐθυπνόου Ζεφύρῳ πομπαὶ  
πρὸς Ἰλου πόλιν. ἀλλὰ κοιτὸν γὰρ ἔρχεται  
κῦμ' Ἀΐδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα. τιμὰ δὲ γίγνεται,  
ῶν θεδς ἀβρὸν αὐξει λόγον, τεθνακότων  
βοαθόων, τοὶ παρὰ μέγαν ὄμφαλὸν εύρυκόλπου  
μόλον χθονός· ἐν Πυθοῖσι δὲ δαπέδοις  
κεῖται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πράθεν.

---

### III.—*Translate into Latin Verse.*

The swain in barren deserts, with surprise,  
Sees lilies spring and sudden verdure rise,  
And starts, amidst the thirsty wilds, to hear  
New falls of water murmuring in his ear.  
O'er rifted rocks, the dragons' late abodes,  
The green reed trembles and the bulrush nods ;  
Waste sandy valleys, once perplexed with thorn,  
The spicy fir and shapely box adorn ;  
The leafless shrubs the flowering palms succeed,  
And odorous myrtle to the noisome weed.  
The lambs with wolves shall graze the fertile mead.  
And boys with flowery bands the tigers lead ;  
The steer and lion at one crib shall meet,  
And harmless serpents lick the pilgrim's feet.  
The smiling infant in his hand shall take  
The crested basilisk and speckled snake ;  
Pleased the green lustre of the scales survey,  
And with their forked tongues shall innocently play.

IV.—*Translate into Greek Iambics.*

(A) Poor tree, a gentle mistress placed thee here,  
 To be the glory of the glade around ;  
 Thy life has not survived one fleeting year,  
 And she, too, sleeps beneath another mound.  
 But mark what differing terms your fates allow,  
 Tho' like the period of your swift decay :  
 Thine are the sapless root and withered bough,  
 Hers the green memory and immortal day.

(*Inscription by the Earl of Carlisle on a tree planted  
 by the late Countess of St. Germaine, in the  
 Viceregal Grounds, Dublin.*)

(B) All night the dreadless angel, unpursued  
 Through heaven's wide champaign held his way ; till  
 Morn,  
 Waked by the circling Hours, with rosy hand  
 Unbarred the gates of light. There is a cave  
 Within the mount of God, fast by his throne,  
 Where light and darkness, in perpetual round,  
 Lodge and dislodge by turns, which makes through  
 heaven  
 Grateful vicissitude, like day and night.  
 Light issues forth, and at the other door  
 Obsequious darkness enters, till her hour  
 To veil the heaven, though darkness there might well  
 Seem twilight here ; and now went forth the morn,  
 Such as in highest heaven, array'd in gold  
 Empyreal ; from before her vanished night,  
 Shot through with orient beams ; when all the plain  
 Cover'd with thick embattled squadrons, bright  
 Chariots, and flaming arms, and fiery steeds,  
 Reflecting blaze on blaze, first met his view.

V.—*Critical Papers.*

1. What is the Digamma, and by what epithet is it distinguished ? What scholar first called attention to its

existence? Give instances of Digammatical forms in Greek, with the corresponding forms in Latin.

2. The meanings and derivations of the following: ἀφενος, δολιχόσκιος, ἥλιβατος, ἀπερείσιος, γλαυκῶπις, ὑπερφίαλος, οὐλος.

3. Point out the use of the Article in Homer.

4. Distinguish accurately between the following interrogations: ποῦ, πότε, πόθεν, πῶ, πῶς, ποῖ, πῆ; What was the original form of the Greek Genitive?

5. The peculiar force of the Aorist.

Explain the use of the Aorist in the following passages:

1. αὐτίκα κηρύκεσσιν λιγυνθόγγοισι κέλευσεν,  
κηρύσσειν πολεμόνδε καρηκομοώντας Ἀχαιοὺς,  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μαλ' ὄκα.

2. εἰπόν σε τῆσδε γῆς ἀπελθεῖν.

3. 'Ο μὲν Εενόφων οὐκ εἴα τοὺς ἄλλους πορεύεσθαι,  
οὐδὲ Χειρίσοφος οὐκ εἴασε.

6. The different modes of expressing a wish in Greek:

1. Relating to future time.

2. Relating to past time.

7. To which great division of languages does the Latin belong; and to which of the Greek dialects does it bear the greatest affinity?

**VI.—(Extra Passage).** Translate into English Prose.

ἰὼ, ιὼ δῶμα, δῶμα καὶ πρόμοι,  
ιὼ λέχος καὶ στίβοι φιλάνορες.  
πάρεστι σιγᾶσ' ἀγιμος, ἀλοιδορος,  
ἄδιστος ἀφεμένων ἰδεῖν.  
πόθῳ δὲ ὑπερποντίας  
φάσμα δύξει δόμων ἀνάσσειν.  
εὐμόρφων δὲ κολοσσῶν  
ἔχθεται χάρις ἀνδρί.  
οὐμάτων δ' ἐν ἀχηνίαις ἔρρει πᾶσ' Ἀφροδίτα.  
όνειρόφαντοι δὲ πενθήμονες  
πάρεισιν δόκαι φέρουσαι χάριν ματαιίαν.

μάγαν γάρ, εὗτ' ἄν ἐσθλά τις δοκῶν ὄρφν,  
 παραλλάξασα διὰ χερῶν  
 βέβακεν ὅψις οὐ μεθύστερον  
 πτεροῦς ὀπαδοῖς ὑπνου κελεύθοις.  
 τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχη  
 τάδ' ἐστί, καὶ τῶνδ' ὑπερβατώτερα.  
 τὸ πᾶν δ' ἀφ' Ἑλλάδος αἴας ξυνορμένοις  
 πένθεια τλησικάρδιος  
 δόμων ἐκάστου πρέπει.  
 πολλὰ γοῦν θιγγάνει πρὸς ἡπαρ·  
 οὓς μὲν γάρ τις ἔπειμψεν  
 οἴδεν ἀιτὶ δὲ φωτῶν  
 τεύχη καὶ σποδὸς εἰς ἐκάστου δόμους ἀφικυεῖται.  
 δι χρυσαμοιβός δ' Ἀρης σωμάτων  
 καὶ ταλαντοῦχος ἐν μάχῃ δορὸς  
 πυρωθὲν ἐξ Ἰλίου  
 φίλοισι πέμπει βραχὺ<sup>ν</sup>  
 ψῆγμα δυσδάκρυτον ἀντήνορος σποδοῦ γεμίζον λέβητας  
 εὐθέτους.  
 στένουσι δ' εὐ λέγοντες ἄνδρα, τὸν μὲν ὡς  
 μάχης ὕδρις, τὸν δ' εὐ φοναῖς καλῶς πεσόντ'  
 ἀλλοτρίας διὰ γυναικός. τάδε σῆγά τις βαῦζει.  
 φθονερὸν δ' ὑπ' ἄλλος ἔρπει προδίκοις Ἀτρείδαις.  
 οἱ δ' ἀντοῦ περὶ τεῖχος  
 θήκας Ἰλιάδος γᾶς  
 εῦμορφοι κατέχουσιν ἔχθρὰ δ' ἔχοντας ἔκρυψεν.  
 βαρεῖα δ' ἀστῶν φάτις ἔνν κότῳ,  
 δημοκράτου δ' ἀρᾶς τίνει χρέος.

---



---

 PASSAGES—THIRD WEEK.

I.—Collins' *Elegy on the Death of Thomson* (continued).—

*Translate into Latin Verse.*

Remembrance oft shall haunt the shore  
 When Thames in summer wreaths is drest,  
 And oft suspend the dashing oar,  
 To bid his gentle spirit rest.

And oft as ease and health retire  
 To breezy lawn, or forest deep,  
 The friend shall view yon whitening spire,  
 And mid the varied landscape weep.  
 But thou who own'st that earthly bed,  
 Ah! what will every dirge avail?  
 Or tears which love and pity shed,  
 That mourn beneath the gliding sail!  
 Yet lives there one whose heedless eye  
 Shall scorn thy pale shrine glimmering near?  
 With him, sweet bard, may fancy die,  
 And joy desert the blooming year.

(To be continued.)

---

**II.—Translate into English Prose and Verse.**

Φει πάντα, τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·  
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.  
 φύσαι δ' ἐν χοίνιοισιν ἐείκοσι πᾶσαι ἐφύσων,  
 παντοίην ἐνπρηστον ἀυτμὴν ἔξανεῖσαι.  
 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,  
 ὅππως "Ηφαιστός τ' ἐθέλοι καὶ ἔργον ἀνοίτο.  
 χαλκὸν δ' ἐν πυρὶ βάλλειν ἀτειρέα, κασσίτερόν τε,  
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα  
 θῆκεν ἐν ἀκμοθέτῳ μέγαν ἀκμονα· γέντο δὲ χειρὶ<sup>1</sup>  
 ῥαιστῆρα κρατερὸν, ἐτέρηφι δὲ γέντο πυράγρην.  
 ποίει δὲ πρώτιστα σάκος μέγα τε, στιβαρόν τε,  
 πάντοσε δαιδάλλων, περὶ δ' ἀντυγα βάλλε φαεινὴν,  
 τρίπλακα, μαρμαρέην, ἐκ δ' ἄργυρεον τελαμῶνα.  
 πέντε δ' ἀρ' αὐτοῦ ἐσαν σάκεος πτύχες. αὐτὰρ ἐν αὐτῷ  
 ποίει δαίδαλα πολλὰ ἰδυιησι πραπίδεστι.

---

**III.—Translate into English Prose.**

Cæsar, his de causis quas commemoravi, Rhenum transire  
 decreverat, sed navibus transire neque satis tutum esse ar-  
 bitrabatur, neque suæ neque populi Romani dignitatis esse

statuebat. Itaque, etsi summa difficultas faciendi pontis proponebatur, propter latitudinem, rapiditatem, altitudinemque fluminis, tamen id sibi contendendum aut aliter non transducendum exercitum existimabat. Rationem pontis hanc instituit. Tigna bina sesquipedalia, paulum ab imo præacuta, dimensa ad altitudinem fluminis, intervallo pedum duorum inter se jungebat. Hæc quum machinationibus immissa in flumen defixerat festucisque adegerat, non subliœ modo directa ad perpendiculum, sed prona ac fastigiata, ut secundum naturam fluminis procumberent, his item contraria bina ad eundem modum juncta intervallo pedum quadragenū ab inferiore parte contra vim atque impetum fluminis conversa statuebat. Hæc utraque insuper bipedalibus trabibus immissis, quantum eorum tignorum junctura distabat, binis utrinque fibulis ab extrema parte distinebantur; quibus disclusis atque in contrariam partem re vindicis, tanta erat operis firmitudo, atque ea rerum natura, ut quo major vis aquœ se incitavisset, hoc arctius illigata tenerentur. Hæc directâ materiâ injectâ contexebantur ac longuriis cratibusque consternebantur.

---

#### IV.—*Translate into Latin Elegiacs.*

Fair is the night, and fair the day :  
 Now April is forgot of May ;  
 Now into June May falls away ;  
 Fair day, fair night, O give me back  
 The tide that all fair things did lack  
 Except my love, except my sweet !

Blow back, O wind ! thou art not kind,  
 Though thou art sweet : thou hast no mind  
 Her hair about my sweet to wind ;  
 O flowery sward, thou art not bright,  
 I praise thee not for thy delight,  
 Thou hast not kissed her silver feet.

(*To be continued.*)

V.—*Translate into Greek Iambics.*

Look, what the cruel sisters once decreed,  
 The Thunderer himself cannot remove :  
 They are the ladies of our destiny,  
 To work beneath what is conspired above.  
 But happy he that ends this mortal life  
 By speedy death ; who is not forced to see  
 The many cares, nor feel the sundry griefs  
 Which we sustain in woe and misery.  
 Here Fortune rules, who, when she lists to play,  
 Whirleth her wheel, and brings the high full low ;  
 To-morrow takes what she hath given to-day,  
 To show she can advance and overthrow.

---

VI.—A. *Critical Paper, or, B. Translation into Latin Prose.*

1. Give the derivations of *calamitas*, *importunus*, *prudens* ; and the difference between *verus*, *verax* ; *tutus*, *securus* ; *simulo*, *dissimulo* ; *dolor*, *mæror*, *luctus* ; *fas*, *jus*, *lex*.

2. Explain accurately the verse—

‘ *Quem Venus arbitrum dicet bibendi ?* ’

3. Distinguish between—

*De turre se projecit, ut collum frangeret.*

—  
*fregisset.*

4. What is meant by the *oratio obliqua*, and how are the principal of dependent clauses expressed in it ?

5. Render into Greek and Latin the following :

I have come to see Cæsar.

I came to see Cæsar.

I will not depart before I see Cæsar.

He said that he would not depart before he saw Cæsar.

6. *Non cuivis homini contingit adire Corinthum.* What does this mean ? What would the meaning be, were *cuiquam* used instead of *cuivis* ?

B. The ships used in the navigation of the Euxine were of a singular construction. They were slight flat-bottomed barks, framed of timber only, without the least mixture of iron, and occasionally covered with a shelving roof on the appearance of a tempest. In these floating houses, the Goths carelessly trusted themselves to the mercy of an unknown sea, under the conduct of sailors pressed into the service, and whose skill and fidelity were equally suspicious. But the hopes of plunder had banished every idea of danger, and a natural fearlessness of temper supplied in their minds the more rational confidence, which is the just result of knowledge and experience.

---

VII.—*Translate into English Prose.*

Principio, coeli quantum tegit impetus ingens  
 Inde avidam partem montes silvæque ferarum  
 Possedere, tenent rupes, vastæque paludes  
 Et mare quod late terrarum distinet oras.  
 Inde duas porro prope partes fervidus ardor  
 Assiduusque geli casus, mortalibus aufert.  
 Quod superest arvi, tamen id natura suâ vi  
 Sentibus obducat, ni vis humana resistat,  
 Vitai causâ valido consueta bidenti  
 Ingemere, et terram pressis proscindere aratris :  
 Si non foecundas vertentes vomere glebas  
 Terraique solum subigentes cimus ad ortus :  
 Sponte suâ nequeant liquidas exsistere in auras.  
 Et tamen interdum magno quæsita labore,  
 Quum jam per terras frondent atque omnia florent,  
 Aut nimiis torret fervoribus ætherius sol,  
 Aut subiti perimunt imbræ gelidæque pruinæ,  
 Flabraque ventorum violento turbine vexant.  
 Præterea genus horriferum natura ferarum,  
 Humanæ genti infestum, terrâque marique,  
 Cur alit, atque auget ? cur anni tempora morbos  
 Apportant ? quare mors immatura vagatur ?  
 Tum porro puer, ut sævis projectus ab undis

Navita, nudus humi jacet, infans, indigus omni  
 Vitali auxilio, quum primum in luminis oras  
 Nixibus ex alvo matris natura profudit :  
 Vagituque locum lugubri complet, ut æquum est,  
 Cui tantum in vita restet transire malorum.  
 At variae crescunt pecudes, armenta, feræque :  
 Nec crepitacillis opus est, nec cuiquam adhibenda est  
 Almæ nutricis blanda atque infracta loquela :  
 Nec varias quærunt vestes pro tempore cœli.  
 Denique non armis opus est, non mœnibus altis,  
 Qui sua tutentur, quando omnibus omnia large  
 Tellus ipsa parit, naturaque dædala rerum.

---

**VIII.—***Translate into Greek Prose.*

Men fear death as children fear to go in the dark ; and as that natural fear in children is increased with tales, so is the other. Certainly the contemplation of death, as the wages of sin and passage to another world, is holy and religious ; but the fear of it, as a tribute due unto nature, is weak. Yet in religious meditations there is sometimes mixture of vanity and superstition. You shall read in some of the friars' books of mortification, that a man should think with himself what the pain is if he have but his finger's end pressed or tortured, and thereby imagine what the pains of death are when the whole body is corrupted and dissolved.

---

**IX.—***Translate into Latin Elegiacs.*

‘ So careful of the type ? ’ but no.  
 From scarped cliff and quarried stone  
 She cries, ‘ A thousand types are gone :  
 I care for nothing, all shall go.

‘ Thou makest thine appeal to me :  
 I bring to life, I bring to death :  
 The spirit does but mean the breath :  
 I know no more.’ And he, shall he,

Man, her last work, who seem'd so fair,  
 Such splendid purpose in his eyes,  
 Who roll'd the psalm to wintry skies,  
 Who built him fanes of fruitless prayer,

Who trusted God was love indeed  
 And love Creation's final law—  
 Tho' Nature, red in tooth and claw  
 With ravine, shriek'd against his creed—

Who loved, who suffer'd countless ills,  
 Who battled for the True, the Just,  
 Be blown about the desert dust,  
 Or seal'd within the iron hills ?

---

#### PASSAGES—FOURTH WEEK.

##### I.—*Translate into Latin Prose.*

But before we pass on, let the reader with me make a pause and seriously consider this poor people's present condition, the more to be raised up to admiration of God's goodness towards them in their preservation : for being now passed the vast ocean, and a sea of troubles before them in expectation, they had now no friends to welcome them, no inns to entertain or refresh them, no houses or much less towns to repair unto to seek for succour : and for the season, it was winter, and they that know the winters of the country, know them to be sharp and violent, subject to cruel and fierce storms, dangerous to travel to known places, much more to search unknown coasts. Besides, what could they see but a hideous and desolate wilderness, full of wild beasts and wild men ? and what multitudes of them there then were they knew not : for, which way soever they turned their eyes (save upward to Heaven), they could have but little solace or content in respect of any outward object ; for summer being ended, all things

stand in appearance with a weather-beaten face, and the whole country, full of woods and thickets, represented a wild and savage hue: if they looked behind them, there was the mighty ocean which they had passed, and was now as a main bar or gulf to separate them from all the civil parts of the world.

---

## II.—Collins' *Elegy on the Death of Thomson* (continued).—

*Translate into Latin Verse.*

But thou, lorn stream, whose sullen tide  
 No sedge-crowned sisters now attend,  
 Now waft me from the green hill-side,  
 Whose cold turf hides my buried friend.  
 And see the fairy valleys fade!  
 Dun night has veiled the solemn view!  
 Yet once again, dear parted shade,  
 Nature's meek child, again adieu!

---

## III.—*Translate into English Prose.*

TP. τί σεμνομυθεῖς; οὐ λόγων εὐσχημόνων δεῖ σ', ἀλλὰ τάνδρός. ὡς τάχος διστέον τὸν εὐθὺν ἔξειπόντας ἀμφὶ σοῦ λόγον. εἰ μὲν γὰρ ἦν σοὶ μὴ πὶ συμφοραῖς βίος τοιαῖσδε, σώφρων δ' οὐσ' ἐτύγχανες γυνὴ, οὐκ ἀν ποτ' εὐνῆς οὐνεχ' ἡδονῆς τε σῆς προσῆγον ἀν σε δεῦρο· τῦν δ' ἀγών μέγας σῶσαι βίον σὸν, κούκ ἐπίθονον τόδε.

ΦΑ. ὡ δεινὰ λέξασ', οὐχὶ συγκλήσεις στόμα, καὶ μὴ μεθήσεις αὐθίς αἰσχίστους λόγους;

TP. αἰσχρό', ἀλλ' ἀμείνω τῶν καλῶν τάδ' ἔστι σοι. κρεῖσσον δὲ τοῦργον, εἴπερ ἐκσώσει γέ σε, ἢ τοῦνομ' φ σὺ κατθανεῖ γαυρουμένη.

ΦΑ. καὶ μή σε πρὸς θεῶν, εὖ λέγεις γὰρ, αἰσχρὰ δὲ, πέρα προβῆς τῶνδ' ὡς ὑπείργασμαι μὲν εὖ

ψυχὴν ἔρωτι, τῷσχρὰ δ' ἦν λέγης καλῶς,  
ἔς τοῦθ' ὁ φεύγω νῦν ἀναλωθήσομάι.

TP. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὖ σ' ἀμαρτάνειν  
εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις.  
ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια  
ἔρωτος, ἥλθε δ' ἄρτι μοι γνώμης ἔσω,  
ἄ σ' οὗτ' ἐπ' αἰσχροῖς οὗτ' ἐπὶ βλάβῃ φρεγῶν  
παύσει νόσου τῆσδ', ἦν σὺν μὴ γένη κακή.  
δεῖ δ' ἐξ ἐκείνου δῆ τι τοῦ ποθουμένου  
σημεῖον, ἢ λόγον τιν' ἢ πέπλων ἀπο  
λαβεῖν, ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν.

IV.—*Translate into English Prose.*

(A) (HOMER,\* *Iliad IV.* From v. 104–126.)

(B) Denique, uti possint sentire animalia quæque,  
Principiis si jam est sensus tribuendus eorum :  
Quid? genus humanum propriatim de quibus auctum est,  
Scilicet et risu tremulo concussa cachinnant,  
Et lachrymis spargunt rorantibus ora genasque,  
Multaque de rerum mixtura dicere callent,  
Et sibi proporro quæ sint primordia querunt.  
Quandoquidem totis mortalibus assimilata  
Ipsa quoque ex aliis debent constare elementis ;  
Inde alia ex aliis, nusquam consistere ut ausis.  
Quippe sequar, quodcumque loqui ridereque dices,  
Et sapere, ex aliis eadem hæc facientibus, ut sit.  
Quod si delira hæc furiosaque cernimus esse :  
Et ridere potest non ex ridentibus auctus,  
Et sapere, et doctis rationem reddere dictis,  
Non ex seminibus sapientibus atque disertis :  
Qui minus esse queant ea, quæ sentire videmus  
Seminibus permixta parentibus undique sensu ?

\* From “Ως φάτ’ κ.τ.λ. to δυλον. As every student is sure to be provided with an *Iliad*, I have not copied the passage out in full, but a translation of it is given in the ‘Key.’

**V.—Divinity Questions.**

1. What traces of a Creed, or Ritual, are there to be found in the New Testament?
2. Can any evidence be produced from the New Testament to decide the language used by our Lord and his Apostles? Is the enquiry of any importance?
3. Quote some of the most striking proofs of eye-witness in the Gospel Narrative. What is the most natural explanation of the diversity of such accounts?
4. Show that the Apostolic Epistles presuppose the Gospel Narrative.

---

**VI.—Translate into Latin Hendecasyllabics or Lyrics.**

Think not of it, sweet one, so—

Give it not a fear;

Sigh thou mayst and bid it go

Any—anywhere.

Do not look so sad, sweet one,

Sad and fadingly :

Shed one drop then—it is gone—

Oh ! 'twas born to die.

Still so pale ? then, dearest, weep ;

Weep, I'll count the tears,

And each one shall be a bliss

For thee in after years.

Brighter has it left thine eyes

Than a sunny rill ;

And thy whispering melodies

Are tenderer still.

Yet—as all things mourn awhile

For fleeting blisses ;

Let us too—but be our dirge

A dirge of kisses.

## VII.

Quum de supplemento legionum, quæ in provinciis erant, ageretur; tempus esse, a quibusdam senatoribus subiectum est, quæ dubiis in rebus utcumque tolerata essent, ea, dēmō jam tandem Deūm benignitate metu non ultra pati. Erectis expectatione Patribus, subjecerunt: colonias Latinas duodecim, quæ Q. Fabio et Q. Fulvio consulibus abnuissent milites dare, eas annum jam ferme sextum vacationem militiæ, quasi honoris et beneficii caussâ, habere: quum interim boni obedientesque socii, pro fide atque obsequio in populum Romanum, continuis omnium annorum delectibus exhausti essent. Sub hanc vocem non memoria magis Patribus renovata rei prope jam oblitterata, quam ira irritata est, itaque nihil prius referre consules passi, decreverunt, ut consules magistratus denosque principes Nepete, Sutrio, &c., &c. (eē namque coloniæ in eâ caussâ erant) Romam excirent: iis imperarent, quantum quæque earum coloniarum militum plurimum dedisset populo Romano, ex quo hostes in Italiam essent, duplicatum ejus summæ numerum peditum daret, et equites centenos vicenos. Si qua eum numerum equitum explere non posset, pro equite uno tres pedites liceret dare: pedites equitesque quam locupletissimi legerentur, mitterenturque, ubicumque extra Italiam supplemento opus esset. Si qui ex iis recusarent, retineri ejus coloniæ magistratus legatosque placere: neque, si postularent, senatum dari, priusquam imperata fecissent. (Continued in First Quarter, Week v. No. 3.)

VIII.—*Translate into Greek Iambics.*

‘ O wavering heart, farewell ! be not afraid  
That I with fire will burn thy body fair,  
Or cast thy sweet limbs piecemeal through the air ;  
The fates shall work thy punishment alone,  
And thine own memory of our kindness done.

‘ Alas ! what wilt thou do ? how shalt thou bear  
The cruel world, the sickening still despair,  
The mocking, curious faces bent on thee,

When thou hast known what love there is in me ?  
 O happy only, if thou couldst forget,  
 And live unholpen, lonely, loveless yet,  
 But untormented through the little span  
 That on the earth ye call the life of man.  
 Alas ! that thou, too fair a thing to die,  
 Shouldst so be born to double misery !

‘ Farewell ! though I, a god, can never know  
 How thou canst lose thy pain, yet time will go  
 Over thine head, and thou mayst mingle yet  
 The bitter and the sweet, nor quite forget,  
 Nor quite remember, till these things shall seem  
 The wavering memory of a lovely dream.’

---

**IX.—Translate into Greek Prose.**

Not that I can tax or condemn the morigeration or application of learned men to men in fortune. For the answer was good that Diogenes made to one that asked him in mockery, ‘ How it came to pass that philosophers were the followers of rich men, and not rich men of philosophers ? ’ He answered soberly, and yet sharply, ‘ Because the one sort knew what they had need of, and the other did not.’ And of the like nature was the answer which Aristippus made, when, having a petition to Dionysius, and no ear given to him, he fell down at his feet ; whereupon Dionysius stayed, and gave him the hearing, and granted it ; and afterward some person, tender on the behalf of philosophy, reproved Aristippus, that he would offer the profession of philosophy such an indignity, as for a private suit to fall at a tyrant’s feet : but he answered, ‘ It was not his fault, but it was the fault of Dionysius, that had his ears in his feet.’ Neither was it accounted weakness but discretion in him that would not dispute his best with Adrianus Cæsar, excusing himself ‘ that it was reason to yield to him that commanded thirty legions.’—*Bacon.*

## PASSAGES—FIFTH WEEK.

I.—*Translate into English Prose.*

Sunt aliis scriptæ, quibus alea luditur, artes :  
 Hæc est ad nostros non leve crimen avos.  
 Quid valeant tali ; quo possis plurima jactu  
 Fingere, damnosos effugiasve canes.  
 Tessera quot numeros habeat ; distante vocato  
 Mittere quo deceat, quo dare missa modo.  
 Discolor ut recto grassetur limite miles  
 Quum mediis gemino calculus hoste perit.  
 Ne mage velle sequi sciat, et revocare priorem,  
 Ne tuto fugiens incomitatus eat.  
 Parva sedet ternis instructa tabella lapillis,  
 In quâ viciisse est, continuâsse suos.  
 Quinque alii lusus (neque enim nunc persequar omnes)  
 Perdere rem caram, tempora nostra, solent.  
 Ecce canit formas alius jactusque pilarum ;  
 Hic artem nandi præcipit, ille trochi.  
 Composita est aliis fucandi cura coloris ;  
 Hic epulis leges hospitioque dedit.

---

II.—*Translate into Latin Elegiacs.*

From Greenland's icy mountains,  
 From India's coral strand,  
 Where Afric's sunny fountains  
 Roll down their golden sand ;  
 From many an ancient river,  
 From many a palmy plain,  
 They call us to deliver  
 Their land from error's chain.

What though the spicy breezes  
 Blow soft o'er Ceylon's isle ;  
 Though every prospect pleases,  
 And only man is vile ;

In vain with lavish kindness  
 The gifts of God are strown ;  
 The heathen in his blindness  
 Bows down to wood and stone.

(Continued in *First Quarter*, viii. No. 5.)

III.—*Translate into English Prose.*

Stipendium præterea iis coloniis in millia æris asses singulos imperari exigique quotannis: censumque in iis coloniis agi ex formulâ ab Romanis censoribus datâ. dari autem placere eamdem, quam populo Romano: deferrique Romam ab juratis censoribus coloniarum, priusquam magistratu abirent. Ex hoc senatusconsulto, ad citis Romam magistratibus primoribusque earum coloniarum, consules quum militem stipendiumque imperassent, alii aliis magis recusare ac reclamare. negare tantum militum effici posse: vix, si simpulum ex formulâ imperetur, eni siuros. Orare atque obsecrare, ut sibi, senatum adire ac deprecari liceret. nihil se, quare perire merito deberent, admisisse: sed, si pereundum etiam foret, neque suum delictum, neque iram populi Romani, ut plus militum darent, quam haberent, posse efficere. Consules obstinati manere legatos Romæ jubent; magistratus ire domos ad delectus habendos. nisi summa militum, quæ imperata esset, Romam adductâ, neminem iis senatum daturum. Ita præcisâ spe senatum adeundi deprecandique, delectus in iis duodecim coloniis, per longam vacationem numero juniorum aucto, haud difficulter est perfectus.

IV.—*Translate into Latin Prose.*

Meantime the tide was rising fast. The 'Mountjoy' began to move, and soon passed safe through the broken stakes and floating spars. But her brave master was no more. A shot from one of the batteries had struck him;

and he died by the most enviable of all deaths, in sight of the city which was his birthplace, which was his home, and which had just been saved by his courage and self-devotion from the most frightful form of destruction. When the 'Mountjoy' grounded, and when the shout of triumph arose from the Irish on both sides of the river, the hearts of the besieged died within them. One who has endured the unutterable anguish of that moment has told us that they looked fearfully livid in each other's eyes. Even after the barricade had been passed, there was a terrible half hour of suspense. It was ten o'clock before the ships arrived at the quay. The whole population was there to welcome them. A screen made of casks filled with earth was hastily thrown up to protect the landing-place from the batteries on the other side of the river; and then the work of unloading began.

---

V.—*Translate into English Prose.*

Χέρσι γε μὲν σάκος εἶλε παναίολον, οὐδέ τις αὐτὸ  
οῦτ' ἔρρηξε βαλών οὐτ' ἔθλασε, θαῦμα ιδέσθαι.  
πᾶν μὲν γάρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι  
ἡλέκτρῳ θ' ὑπολαμπτὲς ἔην, χρυσῷ τε φαείνῳ  
λαμπόμενον, κυάνου δέ διὰ πτύχες ἡλήλαντο.  
ἐν μέσσῳ δὲ δράκοντος ἔην φόβος οὗτι φατείδος,  
ἔμπαλιν ὄσσαισιν πυρὶ λαμπομένοισι δεδυρκώσ·  
τοῦ καὶ ὁδόντων μὲν πλῆτο στόμα λευκὰ θεόντων,  
δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῦ μετώπου  
δεινὴ "Ερις πεπότητο κεφύσσεσυσα κλόνον ἀνδρῶν,  
σχετλίη, οὐ ρά νόον τε καὶ ἐκ φρένας αἰνυτο φωτῶν,  
οἵτινες ἀντιβίην πόλεμον Διὸς οὐλί φέροιεν.  
τῶν καὶ ψυχὴν μὲν χθόνα δύνουσ' "Αἴδος εἰσω  
αὐτῶν, ὅστεα δέ σφι περὶ ρίνοϊ σαπείσης  
Σειρίουν ἀζαλέοιο κελαινῇ πύθεται αἴγ.  
ἐν δὲ Προΐωξίς τε Παλίωξίς τε τέτυκτο,  
ἐν δ' "Ομαδός τε Φόβος τ' Ανδροκτασίη τε δεδήει.

[έν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὄλονή Κῆρ  
ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,  
ἄλλον τεθνητὰ κατὰ μόθον ἔλκε ποδῶν,  
εἴμα δ' ἔχ' ἀμφ' ὥμοισι δαφοινεὸν αἴματι φωτῶν,]  
δεινὸν δερκομένη καναχῆσί τε βεβρυχνία.

---

VI.—*Translate into Latin Hexameters.*

In his native vale  
Such and so glorious did this youth appear,  
A sight that kindled pleasure in all hearts  
By his ingenuous beauty, by the gleam  
Of his fair eyes, by his capacious brow,  
By all the graces with which Nature's hand  
Had bounteously arrayed him. As old bards  
Tell in their idle songs of wandering gods,  
Pan or Apollo, veiled in human form :  
Yet, like the sweet-breathed violet of the shade,  
Discovered in their own despite to sense  
Of mortals (if such fables without blame  
May find chance-mention on this sacred ground),  
As through a simple rustic garb's disguise,  
And through the impediment of rural cares,  
In him revealed a scholar's genius shone.  
And not so wholly hidden from man's sight,  
In him the spirit of a hero walked  
Our unpretending valley.

---

VII.—*Translate into English Prose.*

Hoc verum est, totâ te ferri, Cynthia, Româ,  
Et non ignotâ vivere nequitiâ !  
Hæc merui sperare ! dabis mihi, perfida, peñas ;  
Et nobis aliquo, Cynthia, ventus erit.  
Inveniam tamen e multis fallacibus unam,  
Quæ fieri nostro carmine nota velit,  
Nec mihi tam duris insultet moribus, et te  
Vellicet. Heu sero flebis amata diu !

Nunc est ira recens, nunc est discedere tempus :  
     Si dolor abfuerit, crede, redibit amor.  
 Non ita Carpathiæ variant Aquilonibus undæ,  
     Nec dubio nubes vertitur atra Noto,  
 Quam facile irati verbo mutantur amantes :  
     Dum licet, injusto subtrahe colla jugo.  
 Nec tu non aliquid, sed primâ nocte dolebis :  
     Omne in amore malum, si patiere, leve est.  
 At tu, per dominæ Junonis dulcia jura,  
     Parce tuis animis, vita, nocere tibi.  
 Non solum taurus ferit uncis cornibus hostem,  
     Verum etiam instanti læsa repugnat ovis.  
 Nec tibi perjuro scindam de corpore vestem,  
     Nec mea præclusas fregerit ira fores ;  
 Nec tibi cónnexos iratus carpere crines,  
     Nec duris ausim lædere pollicibus.  
 Rusticus hæc aliquis tam turpia prælia quærat,  
     Cujus non hederae circuiere caput.  
 Scribam igitur quod non unquam tua deleat ætas :  
     Cynthia forma potens, Cynthia verba levis.

---

**VIII.—English Essay.—A. The Character of Joseph ; or, B. Divinity Essay : The Evidences for the Doctrine of Immortality in the New Testament.**

---

**IX.—Translate into English Prose.**

Porticus æquali quamvis est denique ductu,  
 Stansque in perpetuum paribus suffulta columnis ;  
 Longa tamen, parte ab summâ quum tota videtur,  
 Paulatim trahit angusti fastigia coni,  
 Tecta solo jungens, atque omnia dextera lævis,  
 Donec in obscurum coni conduxit acumen.

In pelago nautis, ex undis ortus, in undis  
 Sol fit uti videatur obire et condere lumen ;  
 Quippe ubi nil aliud, nisi aquam cœlumque tuentur ;  
 Ne leviter credas labefactari undique sensus.

At maris ignaris in portu clauda videntur  
 Navigia, aplustris fractis, obnitier undis ;  
 Nam quæcumque supra rorem salis edita pars est  
 Remorum, recta est, et recta superne gubernat :  
 Quæ demersa liquore obeunt, refracta videntur  
 Omnia converti, sursumque supina reverti,  
 Et reflexa prope in summo fluitare liquore.

Raraque per cœlum tum venti nubila portant  
 Tempore nocturno, quum splendida signa videntur  
 Labier adversum nimbos, atque ire superne  
 Longe aliam in partem, quam quo ratione feruntur.

At, si forte oculo manus uni subdita, subter  
 Pressit eum, quodam sensu fit, uti videantur  
 Omnia, quæ tuimur, fieri tum bina tuendo ;  
 Bina lucernarum florentia lumina flammis,  
 Binaque per totas ædes geminare supellex,  
 Et duplices hominum facies, et corpora bina.

Denique, quum suavi devinxit membra sopore  
 Somnus, et in summâ corpus jacet omne quiete,  
 Tum vigilare tamen nobis et membra movere  
 Nostra videntur, et in noctis caligine cæcâ  
 Cernere censemus solem lumenque diurnum,  
 Conclusoque loco cœlum, mare, flumina, montes  
 Mutare et campos pedibus transire videmur,  
 Et sonitus audire, severa silentia noctis  
 Undique quum constant, et reddere dicta tacentes.

---

### PASSAGES—SIXTH WEEK.

#### I.—*Translate into Latin Prose.*

Then ensued a scene of woe, the like of which no eyes had seen, no heart conceived, and which no tongue can adequately tell. All the horrors of war before known or heard of, were mercy to that new havoc. A storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants flying from their flaming villages, in part were slaughtered ; others, without

regard to sex, to age, to the respect of rank, or sacredness of function; fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry; and amidst the goading spears of drivers and the trampling of pursuing horses, were swept into captivity, in an unknown and hostile land. Those who were able to evade this tempest, fled to the walled cities. But escaping from fire, sword, and exile, they fell into the jaws of famine.

---

II.—*Translate into English Prose.*

Nec ratio solis simplex, et certa patescit,  
 Quo pacto æstivis e partibus Ægocerotis  
 Brumalis adeat flexus, atque inde revertens  
 Cancri se ut vertat metas ad solstitiales :  
 Lunaque mensibus id spatium videatur obire,  
 Annua sol in quo consumit tempora cursu :  
 Non, inquam, simplex his rebus reddita causa 'st.  
 Nam fieri vel cum primis id posse videtur,  
 Democriti quod sancta viri sententia ponit :  
 Quanto quæque magis sint terram sidera propter,  
 Tanto posse minus cum cœli turbine ferri.  
 Evanescere enim rapidas illius, et acres  
 Imminui subter vires, ideoque relinqui  
 Paulatim solem cum posterioribus signis,  
 Inferior multo quod sit, quam fervida signa ;  
 Et magis hoc lunam : quanto demissior ejus  
 Cursus abest procul a cœlo, terrisque propinquat,  
 Tanto posse minus cum signis tendere cursum.  
 Flaccidiore etenim quanto jam turbine fertur  
 Inferior quam sol, tanto magis omnia signa  
 Hanc adipiscuntur circum præterque feruntur.  
 Propterea fit ut haec ad signum quodque reverti  
 Mobilius videatur, ad hanc quia signa revisunt.

---

III.—*Translate into Greek Iambics.*

Friends, Romans, countrymen, lend me your ears :  
 I come to bury Cæsar, not to praise him.  
 The evil that men do, lives after them !  
 The good is oft enterred with their bones :  
 So let it be with Cæsar. The noble Brutus  
 Hath told you, Cæsar was ambitious :  
 If it were so, it were a grievous fault :  
 And grievously hath Cæsar answered it.

---

IV.—*Translate into English Prose.*

Hinc inopia rei nummariae, commoto simul omnium ære alieno, et quia, tot damnatis bonisque eorum divenditis, signatum argentum fisco vel ærario attinebatur. Ad hoc senatus præscripserat, duas quisque fænoris partes in agris per Italiam collocaret. Sed creditores in solidum appellabant; nec decorum appellatis minuere fidem. Ita primo concursatio et preces; dein strepere prætoris tribunal; eaque quæ remedio quæsita, venditio et emptio, in contrarium mutari, quia fæneratores omnem pecuniam mercandis agris condiderant. Copiam vendendi securâ vilitate, quanto quis obæratiō, ægrius distrahebant, multique fortunis provolvebantur; eversio rei familiaris dignitatem ac famam præceps dabat, donec tulit opem Cæsar, disposito per mensas millies sestertio, factâque mutuandi copiâ sine usuris per triennium, si debitor populo in duplum prædiis cavisset. Sic refecta fides, et paulatim privati quoque creditores reperti. Neque emptio agrorum exercita ad formam senatus consulti, acribus, ut ferme talia, initiis, incurioso fine.

---

V.—*Translate into English Prose.*

Καὶ οἱ Βοιωτοὶ εὐθὺς μεταπεμψάμενοι ἐκ τοῦ Μηλιέως κόλπου ἀκοντιστὰς καὶ σφενδονήτας, καὶ βεβοηθηκότων αὐτοῖς μετὰ τὴν μάχην Κορινθίων τε δισχιλίων ὄπλιτῶν καὶ τῶν ἐκ Νισαίας ἐξεληλυθότων Πελοποννησίων φρουρῶν καὶ Μεγαρέων

ἄμα, ἐστράτευσαν ἐπὶ τὸ Δήλιον, καὶ προσέβαλον τῷ τειχίσματι. ἀλλῷ τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον, ἥπερ εἰλεν αὐτὸν, τοιάνδε κεραίαν μεγάλην δίχα πρίσαντες ἐκοίλαγαν ἄπασαν, καὶ ξυνήρμοσαν πάλιν ἀκριβῶς ὥσπερ αὐλόν. καὶ ἐπ' ἄκραν λέβητά τε ἥρτησαν ἀλύσεσι, καὶ ἀκροφύσιον ἀπὸ τῆς κεραίας σιδηροῦν ἐς αὐτὸν νεῦνον καθεῖτο, καὶ ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου. προσῆγον δὲ ἐκ πολλοῦ ἀμάξαις τῷ τείχει, ἥ μάλιστα τῇ ἀμπέλῳ καὶ τοῖς ξύλοις φύκοδομητο. καὶ ὅπότε εἴη ἔγγυς, φύσας μεγάλας ἐσθέντες ἐς τὸ πρὸς ἑαυτῶν ἄκρον τῆς κεραίας, ἐφύσων. ἡ δὲ πνοὴ, ιοῦσα στεγανῶς ἐς τὸν λέβητα, ἔχοντα ἄνθρακάς τε ημένους καὶ θεῖον καὶ πίσσαν, φλόγα ἐποίει μεγάλην καὶ ἥψε τοῦ τείχους, ὥστε μηδένα ἐπ' αὐτοῦ ἔτι μεῖναι, ἀλλὰ ἀπολιπόντας, ἐς φυγὴν καταστῆναι, καὶ τὸ τείχισμα τούτῳ τῷ τρόπῳ ἀλῶναι. τῶν δὲ φρουρῶν οἱ μὲν ἀπέθανον, διακόσιοι δὲ ἐλίφθησαν. τῶν δὲ ἄλλων τὸ πλῆθος ἐς τὰς ναῦς ἐσβὰν, ἀπεκομίσθη ἐπ' οἴκουν.

---

## VI.—Translate into Latin Sapphics.

### TINTERN ABBEY.

Ages ebb past, and on their shoaling strand  
They leave the wreck of many a gallant bark—  
Man's amidst Nature's works—as if to mark  
How vain the glories of the human hand.  
See Tintern's old and crumbling ruins! grand  
And perfect in those ages drear and dark,  
When holy monks fann'd Learning's glimmering spark,  
And all the glorious arches proudly planned :  
What are they now? Th' eternal hills survive,  
The vales bloom on with flowers and fruit; the river  
In undimmed beauty sparkles on for ever;  
God's handy-work ;—while all that men contrive  
Sinks to decay; and yet Death's angel-smile  
Still lingers o'er this cold and silent aisle.

VII.—*Translate into English Prose.*

ΧΟ. πέπαλται δ' αὐτέ μοι φίλον κέαρ τόνδε κλύονται οἰκτον.  
 καὶ τότε μὲν δύσελπις,  
 σπλάγχνα δέ μοι κελαινοῦται πρὸς ἔπος κλυούση.  
 ὅταν δ' αὐτ' ἐπαλκὲς  
 θρασέ' ἀπέστασεν ἄχος,  
 πρὸς τὸ φανεῖσθαι μοι καλῶς.

ΟΡ. τί δ' ἀν φάντες τύχοιμεν; ή τάπερ  
 πάθομεν ἄχεα πρός γε τῶν τεκομένων  
 πάρεστι σαίνειν; τὰ δ' οὐτι θέλγεται.  
 λύκος γάρ ὅστ' ὀμόφρων  
 ἄσαντος ἐκ ματρός ἐστι θυμός.

ΧΟ. ἔκοψε κομμὸν Ἀρειον, εἴτε Κισσίας  
 νόμοις Ιηλεμιστρίας,  
 ἀπριγδόπληκτα πολυπλάνητα δ' ἦν ίδεῖν  
 ἐπασσυτεροτριβῆ τὰ χερός ὥρεύματα.  
 ἀνωθεν ἀνέκαθεγ, κτύπω δ' ἐπιφρόθεῖ  
 κροτητὸν ἀμὸν καὶ πανάθλιον κάρα.

ΗΛ. ίώ, ίώ, δαΐα  
 πάντολμε μᾶτερ, δαΐας ἐν ἐκφοραῖς  
 ἀγεν πολιτῶν ἀνακτ',  
 ἀνευ δὲ πενθημάτων  
 ἔτλης ἀνοίμωκτον ἀνδρα θάψαι.

ΟΡ. τὸ πᾶν ἀτίμως ἔλεξας, οἵμοι.  
 πατρὸς δ' ἀτίμωσιν ἄφα τίσει,  
 ἔκατε μὲν δαιμόνων,  
 ἔκατε δ' ἀμᾶν χερῶν.  
 ἔπειτ' ἔγώ νοσφίσας ὀλοίμαν.

ΧΟ. ἐμασχαλίσθη δ' ἔθ', ὡς τόδ' εἰδῆς,  
 ἐπρασσε δ' φέρ νιν, ὥδε θάπτει,  
 μόρον κτίσαι μωμένα  
 ἀφερτον αἰῶνι σῷ.  
 κλύεις πατρώους δύνας ἀτίμους.

ΗΛ. λέγεις πατρῶον μόρον. ἔγώ δ' ἀπεστάτονυ  
 ἀτιμος, οὐδὲν ἀξία,  
 μύχου δ' ἀφερκτος πολυσινοῦς κυνὸς δίκην  
 ἐτοιμότερα γέλωτος ἀνέφερον λίβη,  
 χαίρουσα πολύδακρυν γύον κεκρυμμένα.

τοιαῦτ' ἀκούων ἐν φρεσὶ, γράφου.  
 ΧΟ. δὲ ὅτων δὲ συν-  
 τέτρων μῦθον ἡσύχῳ φρενῶν βάσει.  
 τὰ μὲν γὰρ σύντως ἔχει,  
 τὰ δὲ αὐτὸς ὄργῃ μαθεῖν.  
 πρέπει δὲ ἀκάμπτῳ μένει καθήκειν.

---

## PASSAGES—SEVENTH WEEK.

I.—*Translate into English Prose.*

Ἀρχαίη σύνδειπνε, καπηλικὰ μέτρα φιλεῦσα  
 εὐλαλε, πρηγγελως, εὔστομε, μακροφάρυγξ,  
 αἰεν ἐμῆς πενίης βραχισύμβολε μύστι, λάγυνε,  
 ἥλθεις δμως ὑπ' ἐμὴν χεῖρά ποτε χρόνιος.  
 αἰθ' ὄφελεις καὶ ἀμικτος ἀνύμφευτος τε παρείης,  
 ἄφθορος ὡς κούρη πρὸς πόσιν ἐρχομένη.

And

Αἰαν ὅλην νήσους τε διῆπταμένη σὺ χελιδὼν,  
 Μηδείης γραπτῇ πυκτίδα νοσσοτροφεῖς.  
 ἔλπηρ δὲ ὄργαλίχων πίστιν σέο τήνδε φυλάξειν  
 Κολχίδα, μηδὲ ίδίων φεισαμένην τεκέων;

---

II.—*Translate into English Prose.*

Oceanum interea surgens Aurora relinquit.  
 It portis, jubare exorto, delecta juventus.  
 Retia rara, plagiæ, lato venabula ferro,  
 Massylique ruunt equites, et odora canum vis.  
 Reginam thalamo cunctantem ad limina primi  
 Pœnorum exspectant: ostroque insignis et auro  
 Stat sonipes, ac frena ferox spumantia mandit,  
 Tandem progreditur, magnâ stipante catervâ,  
 Sidoniam picto chlamyden circumdata limbo.  
 Cui pharetra ex auro, crines nodantur in aurum,  
 Aurea purpuream subnectit fibula vestem.  
 Nec non et Phrygii comites, et lætus Iulus,  
 Incedunt. Ipse ante alios pulcherrimus omnes

Infert se socium *Aeneas*, atque agmina jungit.  
 Qualis, ubi hibernam *Lyciam* *Xanthique* fluentia  
 Deserit, ac *Delum* maternam invisit *Apollo*,  
 Instauratque choros: mixtique altaria circum  
 Cretesque *Dryopesque* fremunt, pictique *Agathyrsi*:  
 Ipse jugis *Cynthi* graditur, mollique fluentem  
 Fronde premit crinem fingens, atque implicat auro:  
 Tela sonant humeris. Haud illo segnior ibat  
*Aeneas*: tantum egregio decus emitet ore.

---

III.—*Translate into Greek Anacreontic Verse.*

Rock of Ages, cleft for me,  
 Let me hide myself in Thee;  
 Let the water and the blood,  
 From thy wounded side that flow'd,  
 Be of sin the double cure,  
 Cleanse from guilt, and keep me pure.

Nothing in my hand I bring,  
 Simply to thy Cross I cling;  
 Could my tears for ever flow,  
 Could my zeal no languor know,  
 All for sin could not atone,  
 Thou must save and Thou alone.

While I draw this fleeting breath,  
 When I close mine eyes in death,  
 When I soar to realms unknown,  
 See Thee on thy Judgment-Throne,  
 Rock of Ages, cleft for me,  
 Let me hide myself in Thee.

---

IV.—*Translate into Latin Prose.*

*Jack Cade*.—Ay, thou say, thou serge, nay, thou buckram lord! Now thou art within point blank of our jurisdiction. What canst thou answer to my majesty for giving

up Normandy unto Monsieur Basimecu, the Dauphin of France? Be it known unto thee by these presence, even the presence of Lord Mortimer, that I am the besom that must sweep the court clean of such filth as thou art. Thou hast most traitorously corrupted the youth of the realm in erecting a grammar-school; and whereas before our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face that thou hast men about thee, that usually talk of a noun and a verb, and such abominable words, as no Christian ear can endure to hear. Thou hast appointed justices of peace to call poor men before them about matters they were not able to answer. Moreover, thou hast put them in prison; and because they could not read, thou hast hanged them; when, indeed, only for that cause they have been most worthy to live.

---

V.—*Translate into Greek Prose.*

In laws, that which is natural bindeth, universally, that which is positive. Not so. To let go those kind of positive laws which men impose upon themselves, as by vow unto God, contract with men, or such like; somewhat it will make unto our purpose, a little more fully to consider what things are incident unto the making of the positive laws for the government of them that live united in public society. Laws do not only teach what is good, but they enjoin it; they have in them a certain constraining force. And to constrain men unto anything inconvenient doth seem unreasonable. Most requisite therefore it is, that to devise laws that all men shall be forced to obey, none but wise men be admitted. Laws are matters of principal consequence; men of common capacity and but ordinary judgment are not able (for how should they?) to discern what things are fitted for each kind and state of regiment.

(*To be continued in Week viii.*)

VI.—*Divinity Questions.*

1. What books of the New Testament were not originally admitted into the Canon of Holy Scripture?
2. Mention all the instances recorded in the Four Gospels of our Lord's intercourse with persons not Jews.
3. What differences can you mention between the services of the Synagogue and the Temple among the Jews? What is known of the former from Scripture?
4. Give an idea of the leading argument of Paley's 'Evidences'; and describe also the purpose intended in his 'Horæ Paulinæ.'
5. Improve the translation in the following passages:

Matt. v. 1, 'into a mountain.'

„ 15, 'a bushel—a candlestick.'

„ 32, 'her that is divorced.'

„ 24, 25, 'upon a rock.'

Matt. viii. 32, 'down a steep place.'

„ x. 10, 'in the house.'

„ ix. 17, 'old bottles.'

„ x. 16, 'for a testimony against them and the Gentiles.'

„ x. 30, 'but the very hairs of your head are all numbered.'

6. Mention the principal events, with dates, in the lives of Wycliffe and Luther.

7. Write some reflections, not a sermon, on the great and anxious question that meets us everywhere: 'What will become of us after death?'

VII.—*Translate into English Prose.*

Quod superest, facile 'st ex his cognoscere rebus,  
 Πρηστῆρας Graii quos ab re nominitarunt,  
 In mare quā missi veniant ratione superne.  
 Nam fit, ut interdum tanquam demissa columna  
 In mare de cœlo descendant: quam freta circum  
 Fervescunt graviter spirantibus incita flbris:

Et quæcunque in eo tum sunt deprensa tumultu  
 Navigia, in summum veniunt vexata periculum.  
 Hoc fit, ubi interdum non quit vis incita venti  
 Rumpere quam cœpit nubem : sed deprimit, ut sit  
 In mare de cœlo tanquam demissa columna  
 Paulatim, quasi quid pugno brachiique superne  
 Conjectu trudatur, et extendatur in undas :  
 Quam cum discidit, hinc prorumpitur in mare venti  
 Vis, et fervorem mirum concinnat in undis.  
 Versabundus enim turbo descendit, et illam  
 Deducit pariter lento cum corpore nubem,  
 Quam simulac gravidam detrudit ad æquora ponti,  
 Ille in aquam subito totum se immittit, et omne  
 Excitat ingenti sonitu mare fervere cogens.

Fit quoque, ut involvat venti se nubibus ipse  
 Vortex, conradens ex aëre semina nubis,  
 Et quasi demissum cœlo presterat imitetur.  
 Hic ubi se in terras demisit dissolvitque,  
 Turbinis immanem vim provomit, atque procellat.  
 Sed quia fit raro omnino, montesque necesse est  
 Officere in terris : appetat crebrius idem  
 Prospectu maris in magno, cœloque patenti.

---

VIII.—*Translate into English Prose.*

Una dies media est, et fiunt sacra Minervæ,  
 Nominaque a junctis quinque diebus habent.  
 Sanguine prima vacat, nec fas concurrere ferro :  
 Causa, quod est illâ nata Minerva die.  
 Altera tresque super stratâ celebrantur arenâ :  
 Ensibus exertis bellica lœta dea est.  
 Pallada nunc pueri teneræque orate puellæ :  
 Qui bene placârit Pallada, doctus erit.  
 Pallade placatâ lanam mollire, puellæ,  
 Discitis, et plena exonerare colos.  
 Illa etiam stantes radio percurrere telas  
 Erudit, et rarum pectine denset opus.  
 Hanc cole, qui maculas lœsis de vestibus aufers :  
 Hanc cole, velleribus quisquis aëna paras.

Nec quisquam invitâ faciet bene vincula plantæ  
 Pallade, sit Tychio doctior ille licet;  
 Et licet antiquo manibus collatus Epeo  
 Sit prior, iratâ Pallade mancus erit.  
 Vos quoque, Phœbæa morbos qui pellitis arte,  
 Munera de vestris paucâ referte deæ.  
 Nec vos, turba fere censu fraudata, magistri  
 Spernите; discipulos attrahit illa novos,  
 Quique moves cœlum tabulamque coloribus uris,  
 Quique facis doctâ mollia salsa manu,  
 Mille dea est operum; certe dea carminis illa est.  
 Si mereor, studiis adsit amica meis.

---

## PASSAGES—EIGHTH WEEK.

I.—*Translate into English Prose.* (Tacitus, Hist. iv. 2.)

Dein L. Vitellius interficitur, par vitiis fratris, in principatu ejus vigilantior; nec perinde prosperis socius, quam adversis abstractus.

Iisdem diebus Lucilius Bassus, cum expedito equite, ad componendam Campaniam mittitur: discordibus municiporum animis, magis inter semet, quam contumacia aduersus Principem. Viso milite quies: et minoribus coloniis impunitas. Capuae legio tertia hiemandi caussâ locatur, et domus inlustres adfictæ; cum contra Tarracinenses nullâ ope juvarentur. Tanta proclivius est injuria, quam beneficio, vicem exsolvere: quia gratia oneri, ulti in quæstu, habetur. Solatio fuit servus Verginii Capitonis, quem proditorem Tarracinensium diximus, patibulo adfixus, in iisdem annulis, quos acceptos a Vitellio gestabat. At Romæ Senatus cunctæ Principibus solita Vespasiano decernit, lætus et spei certus; quippe sumpta per Gallias Hispaniasque civilia arma, motis ad bellum Germanis, mox Illyrico, postquam Ægyptum, Judeam Syriamque, et omnes provincias exercitusque lustraverant, velut expiato terrarum orbe, cepisse finem videbantur. Addidere alacritatem Vespasiani litteræ, tamquam manente bello scriptæ,

ea primâ specie forma: cæterum ut Princeps loquebatur, civilia de se et Reipublicæ egregia.

---

II.—*Translate into Latin Prose.*

Aurelian received their ambassadors at the head of his camp, and with every circumstance of martial pomp that could display the greatness and discipline of Rome. The legions stood to their arms in well-ordered ranks, and awful silence. The principal commanders, distinguished by the ensigns of their rank, appeared on horseback on either side of the imperial throne. Behind the throne, the consecrated images of the emperor, and his predecessors, the golden eagles, and the various titles of the legions, engraved in letters of gold, were exalted in the air on lofty pikes covered with silver.

---

III.—*Translate into Greek Iambics. (Shak. M. of V. Act v. sc. 1.)*

The morn shines bright. On such a night as this,  
 When the sweet wind did gently kiss the trees,  
 And they did make no noise, in such a night  
 Troilus, methinks, mounted the Trojan walls,  
 And sighed his soul toward the Grecian tents,  
 Where Cressid lay that night.

In such a night,  
 Did Thisbe fearfully o'ertrip the dew,  
 And saw the lion's shadow ere himself,  
 And ran dismayed away.

In such a night,  
 Stood Dido with a willow in her hand  
 Upon the wild sea banks, and waved her love  
 To come again to Carthage.

In such a night,  
 Medea gathered the enchanted herbs,  
 That did renew old Æson.

IV.—*Translate into English Prose.* (Herod. iv. 64.)

Ἐπεὰν τὸν πρῶτον ἄνδρα καταβάλη ἀγῆρ Σκύθης, τοῦ αἵματος ἐμπίνει. ὅσους δ' ἀν φονεύσῃ ἐν τῇ μάχῃ, τούτων τὰς κεφαλὰς ἀπόφερει τῷ βασιλεῖ· ἀπενείκας μὲν γὰρ κεφαλὴν, τῆς λητῆς μεταλαμβάνει τὴν ἀν λάβωσι· μὴ ἐνείκας δὲ, οὐ. ἀποδείρει δὲ αὐτὴν τρόπῳ τοιῷδε. περιταμὼν κύκλῳ περὶ τὰ ὄτα, καὶ λαβόμενος τῆς κεφαλῆς ἐκσείει· μετὰ δὲ, σαρκίσας βοὸς πλευρῆ, δέψει τῇσι χερσὶ· ὄργησας δὲ αὐτὸς, ἀτε χειρόμακτρον ἔκτηται· ἐκ δὲ τῶν χαλινῶν τοῦ ἵππου τὸν αὐτὸς ἐλαύνει, ἐκ τούτου ἔξαπτει, καὶ ἀγάλλεται. ὃς γὰρ ἀν πλεῖστα δέρματα χειρόμακτρα ἔχῃ, ἀνὴρ ἄριστος οὗτος κέκριται. πολλοὶ δὲ αὐτῶν ἐκ τῶν ἀποδερμάτων καὶ χλαίνας ἐπείνυσθαι ποιεῦσι, συρράπτοντες κατάπερ βαίτας. πολλοὶ δὲ ἀνδρῶν ἔχθρῶν τὰς δεξιὰς χέρας, νεκρῶν ἐόντων, ἀποδείραντες αὐτοῖσι ὄνυξι, καλύπτρας τῶν φαρετρέων ποιεῦνται. δέρμα δὲ ἀνθρώπου, καὶ παχὺ καὶ λαμπρὸν, ἦν ἄρα σχεδὸν δερμάτων πάντων λαμπρότατον λευκότητι. πολλοὶ δὲ καὶ ὅλους ἄιδρας ἐκδείραντες, καὶ διατείναντες ἐπὶ ἔνλων, ἐπ' ἵππων περιφέρουσι. ταῦτα μὲν δὴ οὕτω σφι γενομίσται. Αὐτὰς δὲ τὰς κεφαλὰς, οὐ τι πάντων, ἀλλὰ τῶν ἔχθιστῶν, ποιεῦσι τάδε. ἀποπρίσας ἔκαστος πᾶν τὸ ἐνερθε τῶν ὄφρύων, ἐκκαθαίρει· καὶ ἦν μὲν ἦ πένης, δὲ ἔξωθεν ὠμοβοέην μούνην περιτείνας, οὕτω χρᾶται· ἦν δὲ ἦ πλούσιος, τὴν μὲν ὠμοβοέην περιτείνει, ἔσωθεν δὲ περιχρυσώσας, οὕτω χρᾶται ποτηρίῳ.

V.—*Translate into Latin Elegiacs.*

## TO THE MEMORY OF SHENSTONE.

(A) Come, shepherds, we'll follow the hearse,  
We'll see our loved Corydon laid.  
Though sorrow may blemish the verse,  
Yet let a sad tribute be paid.  
They called him the pride of the plain,  
In sooth he was gentle and kind.  
He marked in his elegant strain  
The graces that glowed in his mind.

On purpose he planted yon trees,  
 That birds in the covert might dwell,  
 He cultured his thyme for the bees,  
 But never would rifle their cell.  
 Ye lambkins that played at his feet,  
 Go bleat, and your master bemoan :  
 His music was artless and sweet,  
 His manners as mild as your own.  
 His Phyllis was fond of his praise,  
 And poets came round in a throng.  
 They listened—they envied his lays,  
 But which of them equalled his song ?  
 Ye shepherds, henceforward be mute,  
 For lost is the pastoral strain ;  
 So give me my Corydon's flute,  
 And thus—let me break it in twain.

(B) Can we, whose souls are lighted  
 With wisdom from on high,  
 Can we to men benighted  
 The lamp of life deny ?  
 Salvation ! O salvation !  
 The joyful sound proclaim,  
 Till each remotest nation  
 Has learnt Messiah's name.  
 Waft, waft, ye winds, his story,  
 And you, ye waters, roll,  
 Till like a sea of glory  
 It spreads from pole to pole ;  
 Till o'er our ransomed nature  
 The lamb for sinners slain,  
 Redeemer, King, Creator,  
 In bliss returns to reign.

---

VI.—*Translate into Latin Prose.*

Canute, the greatest and most powerful monarch of his time, sovereign of Denmark and Norway, as well as of England, could not fail of meeting with adulation from his

courtiers : a tribute which is liberally paid even to the meanest and weakest princes. Some of his flatterers breaking out one day in admiration of his grandeur, exclaimed that everything was possible for him : upon which the monarch, it is said, ordered his chair to be set on the sea-shore, while the tide was rising ; and as the waters approached, he commanded them to retire, and to obey the voice of him who was lord of the ocean. He feigned to sit some time in expectation of their submission ; but when the sea still advanced towards him, and began to wash him with its billows, he turned to his courtiers, and remarked to them, that every creature in the universe was feeble and impotent, and that power resided with one Being alone, in whose hands were all the elements of nature ; who could say to the ocean, ‘Thus far shalt thou go, and no farther ;’ and who could level with his nod the most towering piles of human pride and ambition.—(Hume, England, vol. i. p. 159.)

---

### VII.—*Translate into Greek Prose.*

The Illyrians immediately pursued with much vociferation and tumult, as if already victors, and slaughter were their only business. They attacked, and, to their astonishment, were repulsed with loss ; they repeated the attempt with no better success ; and presently, deterred by the firm countenance of the retreating army, and with its readiness for efficacious resistance in every part, they drew off ; but a body of them pressed forward, with intention to occupy the defile of the frontier mountains of Lyncestis, through which the Peloponnesians must necessarily pass to enter Lower Macedonia.

---

### VIII.—*Translate into English Prose.*

καὶ γάρ τε λιταί εἰσι Διὸς κούραι μεγάλοιο,  
χωλαί τε, ῥυσαί τε, παραβλῶπτές τ’ ὁφθαλμώ·  
αἱράτης τε καὶ μετόπισθ’ ἄτης ἀλέγουσι κιοῦσαι.  
ἡ δ’ ἄτη αἰθεναρή τε καὶ ἀρτίπος· οὐνεκα πύσας

πολλὸν ὑπέκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν  
βλάπτουσ' ἀνθρώπους· αἱ δὲ ἔξακέονται ὅπισσω.  
δὲς μὲν τὸν αἰδέσεται κούρας Διός, ἀσσον ἰούσας,  
τόν δὲ μέγ' ὄνησαν, καὶ τε κλύνον εὐχομένοιο·  
δὲς δέ καὶ ἀνήρηται, καὶ τε στερεῶς ἀποείπη,  
λίσσονται δὲ ἄρα ταῖ γε Δία Κρονίωνα κιοῦσαι,  
τῷ ἄτην ἄμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.  
ἄλλ', Ἀχιλεῦν, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι  
τιμήν, οἵτινες περ ἐπιγνάμπτει νύόν ἐσθλῶν.  
εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δὲ ὄπισθ' ὀνομάζοι  
'Ατρεΐδης, ἄλλ' αἰὲν ἐπιζαφέλως χαλεπαίνοι,  
οὐκ ἀν ἐγώγε σε μῆνιν ἀπορρίψαντα κελοίμην  
'Αργείοισιν ἀμυνέμεναι, χατέονσί περ ἔμπης·  
τοῦν δὲ ἄμα τὸν αὐτίκα πολλὰ διδοῖ, τὰ δὲ ὄπισθεν ὑπέστη,  
ἄγρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους,  
κρινάμενος κατὰ λαὸν Αχαιϊκόν, οἵ τε σοὶ αὐτῷ  
φίλτατοι Αργείων τῶν μὴ σύ γε μῆθον ἐλέγξῃς,  
μηδὲ πόδας πρὶν δὲ οὐ τι νεμεσσητὸν κεχολῶσθαι.

---

## PASSAGES—NINTH WEEK.

### I.—Translate into English Prose.

'Εσπέρα μὲν γὰρ ἦν, ἥκε δὲ ἀγγέλλων τις ὡς τοὺς Πρυτάνεις,  
ὡς Ἐλάτεια κατείληπται. καὶ μετὰ ταῦτα οἱ μὲν εὐθὺς ἔξα-  
ναστάντες μεταξὺ δειπνοῦντες, τοὺς τὸν σκηνῶν τῶν κατὰ  
τὴν ἀγορὰν ἔξειργον, καὶ τὰ γέρρα ἐνεπίμπρασαν· οἱ δὲ τοὺς  
στρατηγοὺς μετεπέμποντο, καὶ τὸν σαλπιγκτὴν ἐκάλουν, καὶ θο-  
ρύβουν πλήρης ἦν ἡ πόλις. τῇ δὲ ὑστεραίᾳ ἄμα τῇ ἡμέρᾳ οἱ μὲν  
Πρυτάνεις τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον, ὑμεῖς δὲ εἰς  
τὴν ἐκκλησίαν ἐπορεύεσθε, καὶ, πρὶν ἐκείνην χρηματίσαι καὶ  
προβουλεῦσαι, πᾶς ὁ δῆμος ἄγω καθῆτο. καὶ μετὰ ταῦτα ὡς  
ῆλθεν ἡ βουλὴ, καὶ ἀπῆγγειλαν οἱ Πρυτάνεις τὰ προσ-  
ηγγελμένα ἔαντοῖς, καὶ τὸν ἥκοντα παρήγαγον, κάκεῖνος εἶπεν,  
ἥρωτα μὲν ὁ κήρυξ, "Τίς ἀγορέειν βούλεταις" παρήει δὲ οὐδείς.  
Πολλάκις δὲ τοῦ κήρυκος ἐρωτῶντος, οὐδὲν μᾶλλον ἀνίστατο  
οὐδεὶς, ἀπάντων μὲν τῶν στρατηγῶν παρόντων, ἀπάντων δὲ  
τῶν ρητόρων, καλούσης δὲ τῆς κοινῆς πατρίδος φωνῆς τὸν

έρουνθ' ὑπὲρ σωτηρίας. Ἡν γὰρ ὁ κῆρυξ κατὰ τοὺς νόμους φωνὴν ἀφίησι, ταῦτην κοινὴν τῆς πατρίδος δίκαιον ἔστιν ἡγεῖσθαι.

### II.—Translate into Latin Prose.

An intercourse of commerce and language was gradually established between the opposite banks of the Danube; and after Dacia became an independent State, it often proved the firmest barrier of the Empire against the invasions of the savages of the North. A sense of interest attached these more settled barbarians to the alliance of Rome; and a permanent interest very frequently ripens into sincere and useful friendship.

### III.—Translate into English Prose.

#### ХОРОС.

Ω κλεινὰ Σαλαμίς, σὺ μέν που  
ναίεις ἀλίπλαγκτος, εὐδαίμων,  
πᾶσιν περίφαντος αἰεί·  
ἔγὼ δ' ὁ τλάμων  
παλαιὸς ἀφ' οὐ χρόνος  
Ιδαία μίμων  
λειμωνία ἀποινα, μήνων  
ἀνήριθμος, αἰὲν εὐνώμαρ  
χρόνῳ τρυχόμενος,  
κακὰν ἐλπίδ' ἔχων  
· εἴτι μέ ποτ' ἀνύσσειν  
τὸν ἀπότροπον ἀτδῆλον "Αἰδαν.  
καὶ μοι δυσθεράπευτος Αἴας  
ξύνεστιν ἔφεδρος, φῦ μοί μοι,  
θείᾳ μανίᾳ ξύναυλος·  
δν ἔξεπέμψω  
πρὶν δή ποτε θουρίῳ  
κρατοῦντ' ἐν "Αρει"  
νῦν δ' αὖ φρενὸς οιοβώτας,  
φίλοις μέγα πέι θος εὔρηται.

τὰ πρὸν δ' ἔργα χεροῖν  
 μεγίστας ἀρετᾶς  
 ἀφίλα παρ' ἀφίλοις  
 ἔπεσ' ἔπεσεν μελέοις Ἀτρείδαις.  
 Η που παλαιᾶ  
 μὲν ἔντροφος ἀμέρα,  
 λευκῷ δὲ γήρα  
 μάτηρ, νιν ὅταν νοσοῦντα  
 φρενομόρως ἀκούσῃ,  
 αἴλινον, αἴλιγον,  
 οὐδὲ οἰκτρᾶς γόνον ὅρνιθος ἀηδοῦς  
 ήπει δύσμορος, ἀλλ' ὁξυτόνους μὲν φόδας  
 θρηνήσει χερόπληκτοι δ'  
 ἐν στέρνοισι πεσοῦνται  
 δοῦποι, καὶ πολιαῖς ἄμυγμα χαίτας.  
 κρείσσων γάρ "Αἰδα  
 κεύθων δὲ νοσῶν μάταν,  
 δες ἐκ πατρώας  
 ἥκων γενεᾶς ἄριστος  
 πολυπόνων Ἀχαιῶν,  
 οὐκ ἔτι συντρόφοις  
 ὄργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ.

---

#### IV.—Translate into Latin Prose.

He became at length so confident of his force, so collected in his might, that he made no secret whatsoever of his dreadful resolution. Having terminated his disputes with every enemy and every rival, who buried their mutual animosities in their common detestation against the creditors of the Nabob of Arcot, he drew, from every quarter, whatever a savage ferocity could add to his new rudiments in the arts of destruction; and, compounding all the materials of fury, havoc and desolation, into one black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on this menacing meteor, which blackened all their horizon, it suddenly burst, and poured down the whole of its contents upon the plains of Carnatic.

V.—*Translate into Greek Prose.*

We cannot be ignorant how much our obedience unto laws dependeth on this point. Let a man, though never so justly, oppose himself unto them that are disordered in their ways, and what one amongst them commonly doth not stomach at such contradiction, storm at reproof, and hate such as would reform them? Notwithstanding, even they which brook it worst that men should tell them of their duties, when they are told the same by a law, think very well and reasonably of it. For why? They presume that the law doth speak with all indifference; that the law hath no side-respect to their feelings; that the law is, as it were, an oracle proceeded from wisdom and understanding.

---

VI.—*Translate into Latin Elegiac Verse.*

Fair is the night and fair the day,  
 Now April is forgot of May,  
 Now into June May falls away;  
 Fair day, fair night, O give me back  
 The tide that all fair things did lack  
 Except my love, except my sweet!

Blow back, O wind! thou art not kind,  
 Though thou art sweet; thou hast no mind  
 Her hair about my sweet to wind:  
 O flowery sward, though thou art bright,  
 I praise thee not for thy delight,  
 Thou hast not kissed her silver feet.

Thou knowest her not, O rustling tree,  
 What dost thou then to shadow me,  
 Whose shade her breast did never see?  
 O flowers, in vain ye bow adown!  
 Ye have not felt her odorous gown  
 Brush past your heads my lips to meet.

(*To be continued in Week x.*)

---

VII.—*Translate into English Prose.*

At cum December canus et bruma impotens  
 Aquilone rauco mugiet;  
 Aprica repetes Tarragonis litora,  
 Tuamque Ialetaniam.  
 Ibi illigatas mollibus damas plagis  
 Mactabis, et verno aplos,  
 Leporemque forti callidum rumpes equo:  
 Cervos relinques villico.  
 Vicina in ipsum silva descendet focum  
 Infante cinctum sordido.  
 Vocabitur venator, et veniet tibi  
 Conviva clamatus prope.  
 Lunata nusquam pellis, et nusquam toga,  
 Olidæque vestes murice;  
 Procul horridus Liburnus et querulus cliens;  
 Imperia viduarum procul.  
 Non rumpet altum pallidus somnum reus:  
 Sed mane totum dormies.  
 Mercetur aliis grande et insanum sôphos;  
 Miserere tu felicium;  
 Veroque fruere non superbus gaudio,  
 Dum Sura laudatur tuus.  
 Non impudenter vita, quod reliquum'st, petit,  
 Cum fama, quod satis est, habet.

## PASSAGES—TENTH WEEK.

I.—*Translate into English Prose.*

Σὺ ὁν μὴ βούλευ ἐς κίνδυνον μηδέγα τοιοῦτον ἀπικέσθαι,  
 μηδεμιῆς ἀνάγκης ἐούσης· ἀλλ' ἐμοὶ πείθευ. Νῦν μὲν τὸν σύλλογον  
 τόνδε διάλυσον· αὗτις τε, ὅταν τοι δοκέῃ, προσκεφάμενος ἐπὶ<sup>1</sup>  
 σεωυτοῦ, προαγόρευε τά τοι δοκέει εἶναι ἄριστα. Τὸ γὰρ εὖ  
 βουλεύεσθαι, κέρδος μέγιστον εὐρίσκω ἔον. Εἰ γὰρ καὶ ἐγαντιω-  
 θῆναι τι θέλει, βεβούλευται μὲν οὐδὲν ἡσσον εὖ, ἔσσωται δὲ ὑπὸ<sup>2</sup>  
 τῆς τύχης τὸ βούλευμα· ὁ δὲ βουλευσάμενος αἰσχρῶς, εἴ οι ἡ τύχη

ἐπίσποιτο, εὑρημα εὑρηκε, ἥσσον δὲ οὐδέν οἱ κακῶς βεβούλευται.  
Ὦρᾶς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοῖ ὁ θεὸς, οὐδὲ ἐῇ φαντά-  
ζεσθαι, τὰ δὲ σμικρὰ οὐδέν μιν κνίζει; ὄρᾶς δὲ ὡς ἐς οἰκήματα  
τὰ μέγιστα αἰεὶ καὶ δένδρεα τὰ τοιαῦτα ἀποσκήπτει τὰ βέλεα;  
φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν.

---

II.—*Translate into Latin Elegiacs.*

Flow on, great river—thou mayst deem  
That far away, a summer stream,  
Thou sawest her limbs amidst thee gleam,  
And kissed her foot, and kissed her knee,  
Yet get thee swift unto the sea!  
With nought of true thou wilt me greet.

And thou that men call by my name,  
O helpless one, hast thou no shame  
That thou must even look the same,  
As while agone, as while agone,  
When thou and she were left alone,  
And hands, and tears, and lips did meet?

Grow weak and pine, lie down to die,  
O body in thy misery,  
Because short time and sweet gone by;  
O foolish heart, how weak thou art!  
Break, break, thou needs must part  
From thine own love, from thine own sweet!

---

III.—*Translate into English Prose.*

εἰ δ' ἀρετὰ κατάκειται πᾶσαι ὀργάν,  
ἀμφότερον δαπάναις τε καὶ πόνοις,  
χρή νιν εὐρόντεσσιν ἀγάνορα κόμπον  
μὴ φθονεραῖσι φέρειν  
γνώμαις. ἐπεὶ κούφα δόσις ἀνδρὶ σοφῷ  
ἀντὶ μόχθων παντοδαπῶν ἐπος εἰπόντ' ἀγαθὸν ξυνὸν ὄρθωσαι  
καλόν.

μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔργμασιν ἀνθρώποις γλυκύς,  
μηλοβότρη τ', ἀρότρη τ', ὀρνιχολόχῳ τε, καὶ σὺ πόντος τρέφει·  
γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰσινῆ τέτυται.  
ὅς δ' ἀμφ' ἀέθλοις ἡ πολεμίζων ἄρηται κῦδος ἀβρόν,  
εὐαγορθείεις κέρδος ὑψιστον δέκεται, πολιατᾶν καὶ ζένων γλώσσας  
ἄωτον.

ἄμμι δ' ἔοικε Κρόγου σεισίχθον' νιὸν  
γείτον' ἀμειβομένοις εὐεργέταν  
ἀρμάτων ἵπποδρόμιον κελαδῆσαι,  
καὶ σέθεν, Ἀμφιτρύων,  
παιᾶς προσειπεῖν, τὸν Μινύα τε μυχὸν  
καὶ τὸ Δάματρος κλυτὸν ἀλσος Ἐλευσῖνα καὶ Εὐβοιαν ἐν  
γναμπτοῖς δρόμοις.

Πρωτεσίλα, τὸ τεὸν δ' ἀνδρῶν Ἀχαιῶν  
ἐν Φυλάκῃ τέμενος συμβάλλομαι.  
πάντα δ' ἔξειπεῖν, ὅσ' ἀγώνιος Ἐρμᾶς  
Ἡροδότῳ ἐπορευ  
ἴπποις, ἀφαιρεῖται βραχὸν μέτρον ἔχων  
ῦμνος. ἡ μὰν πολλάκι καὶ τὸ σεσωκαμένον εὐθυμίαν μείζω φέρει.

εἴη μιν εὐφώνων πτερύγεσσιν ἀερθέντ' ἀγλααῖς  
Πιερίδων ἔτι καὶ Πυθῶθεν Ὀλυμπιάδων τ' ἔξαιρέτοις  
Ἀλφεοῦ ἔρνεσι φράξαι χεῖρα τιμὰν ἐπταπύλαις  
Θήβαισι τεύχοντ'. εἰ δὲ τις ἔνδον νέμει πλοῦτον κρυφαῖον,  
ἄλλοσι δ' ἐμπίπτων γελῷ, ψυχὰν Αἰδα τελέων οὐ φράζεται δύξας  
ἄνευθεν.

#### IV.—Translate into Greek Iambics.

Once more unto the breach, dear friends, once more ;  
Or close the wall up with our English dead !  
In peace there's nothing so becomes a man,  
As modest stillness of humility ;  
But when the blast of war blows in our ears,  
Then imitate the action of the tiger ;  
Stiffen the sinews, summon up the blood.  
Disguise fair nature with hard-favoured rage,  
Then lend the eyes a terrible aspect ;  
Now set the teeth and stretch the nostril wide :

Hold hard the breath, and bend up every spirit  
 To his full height ! On, on, you noblest English,  
 Whose blood is fat from fathers of war-proof !  
 Fathers, that like so many Alexanders  
 Have in these parts from morn till even fought,  
 And sheathed their swords for lack of argument.  
 Dishonour not your mothers : now attest  
 That those, whom you called fathers, did beget you !

---

V.—*Translate into English Prose.*

σῆμα δέ σοι ἔρεω μάλ' ἀριφραδὲς, οὐδέ σε λήσει.  
 ἔστηκε ξύλον αὖν, δσον τ' ὅργυι, ὑπὲρ αἴης,  
 ἡ δρυὸς ἡ πεύκης. τὸ μὲν οὐν καταπύθεται ὅμβρῳ,  
 λᾶς δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκώ  
 ἐν ξυνοχῆσιν ὁδοῦ, λείος δὲ ιππόδρομος ἀμφίς  
 ἡ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,  
 ἡ τό γε νύσσο' ἐτέτυκτο ἐπὶ προτέρων ἀνθρώπων,  
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης δῖος Ἀχιλλεύς.  
 τῷ σὺν μάλ' ἔγχριμψας, ἐλάνι σχεδὸν ἄρμα καὶ ἵππον,  
 αὐτὸς δὲ κλινθῆναι ἐπιπλέκτω ἐνὶ δίφρῳ  
 ἡκ' ἐπ' ἀριστερὰ τοῦν ἀτὰρ τὸν δεξιὸν ἵππον  
 κένσαι ὄμοκλήσας, εἶξαί τέ οἱ ηνία χερσίν.  
 ἐν νύσσῃ δε τοι ἵππος ἀριστερὸς ἔγχριμφθήτω,  
 ὃς ἢν τοι πλήμνη γε δοάσσεται ἄκρον ἵκεσθαι  
 κύκλου ποιητοῖο. λίθον δὲ ἀλέασθαι ἐπαυρεῖν,  
 μή πως ἵππον τε τρώσῃς κατα θ' ἄρματα ἄξεις,  
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δὲ σοὶ αὐτῷ  
 ἔσσεται. ἀλλὰ, φίλος, φρονέων πεφυλαγμένος εἶναι.  
 εἰ γάρ κ' ἐν νύσσῃ γε παρεξελάσσηθα διώκων,  
 οὐκ ἔσθ' ὃς κέ σ' ἐλησι μετάλμενος οὐδὲ παρελθῃ,  
 οὐδὲ εἰ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνοι,  
 'Αδρήστου ταχὺν ἵππον, δεις ἐκ θεόφιν γένος ηει',  
 ἡ τοὺς Λαιομέδοντος, οἱ ἐνθάδε γ' ἔτραφεν ἔσθλοι.

---

VI.—*Miscellaneous Questions.*

1. Show the influence of the Olympic festival on the character of the Greeks.
2. Give an account of Callicratidas, Lysander, Crito, Agesilaus.
3. Give an account of the Praetorian Guard.
4. Explain the Constitution of the Senate.
5. State the occasion, authors, and dates of the Petition of Rights, the Habeas Corpus Act, the Act of Settlement, and the Act of Uniformity.
6. Give an account of Charles Martel, Gregory VII., Anselm, Savonarola.
7. Define and give instances of Didactic Poetry. In what does its excellence consist?
8. What was the cause of the rise and fall of Sparta?
9. What was the character of the Aetolians, and what were the chief military operations carried on in their country? Describe its situation.
10. Compare the Phoenician, Athenian, Spartan, Roman and English systems of colonizing.
11. Give a short account of the following persons, with their characters:—Brasidas, Sardanapalus, Pericles, Antiochus the Great, Pyrrhus, Brutus, Cyrus, Demosthenes, Narses, Charlemagne, Bruce, Justinian, Agis, Montrose, James I., Robert Guiscard, Charles V., Marie Antoinette.
12. How long did the Moorish dominion in Spain last? Which Arabian dynasty held the Caliphate of Cordova? By whom was the kingdom of Granada overthrown?
13. What was the date, cause, and the occasion of the Sicilian Vespers? Adduce examples of similar events.
14. What cause should you assign for the revolutions undergone by the ancient Roman states? Give a very brief sketch of the circumstances accompanying them.
15. Did Henry VII. sit rightfully on the English throne in his own right, or in that of his Queen? Prove your answer.
16. Mention the several races from which the present English people derives its origin.

VII.—*Translate into English Prose.*

Θυμβραῖε καὶ Δάλιε καὶ Λυκίας  
 ναὸν ἐμβατεῖναν,  
 Ἀπολλον, ὃ δία κεφαλὴ, μόλε τοξίρης, ἵκοῦ δὲ ἐννύχιος  
 καὶ γενοῦ σωτήριος ἀνέρι πομπᾶς  
 ἀγεμῶν καὶ ἔντλαβε Δαρδανίδαις,  
 ὃ παγκρατὲς, ὃ Τροῖας τείχη παλαιὰ δείμας.  
 μόλοι δὲ ναυκλήρια, καὶ στρατιᾶς  
 Ἑλλάδος διόπτρας  
 ἵκοιτο, καὶ κάμψειε πάλιν θυμέλας οἴκων πατρὸς Ἰλιάδας.  
 Φθιάδων ἵππων τοὺς ἐπ' ἄντυγα βαίη,  
 δεσπότον πέρσαντος Ἀχαιὸν Ἀρη,  
 τὰς πόντιος Αλακίδα Πηλεῖ δίδωσι δαίμων.  
 ἐπεὶ πρὸ τοῦ οἴκων πρό τε γᾶς ἔτλα μόνος  
 ναύσταθμα βάσις κατιδεῖν. ἄγαμαι  
 λήματος· ἡ σπάνια  
 τῶν ἀγαθῶν; διταν ὢ  
 δυσάλιος ἐν πελάγει  
 καὶ σαλεύῃ πόλις, ἔστι Φρυγῶν τις  
 ἔστιν ἀλκιμος· ἔνι δὲ θράσος  
 ἐν αἰχμῇ ποτὶ Μυσῶν, δις ἐμὰν συμμαχίαν ἀτίζει.  
 τίν' ἄνδρ' Ἀχαιῶν ὁ πεδοστιβῆς σφαγεὺς  
 οὐτάσει ἐν κλισίαις, τετράπονν  
 μῖμον ἔχων ἐπὶ γᾶν  
 θηρός; ἔλοι Μενέλαιν,  
 κτανῶν δὲ Ἀγαμεμνόνιον  
 κρᾶτ' ἐνέγκοιθ' Ἐλένα κακόγαμβρον  
 ἐς χέρας γόνου, δις ἐπὶ πτόλιν,  
 δις ἐπὶ γᾶν Τροῖαν χιλιόναν ἥλυθ' ἔχων στρατείαν.

---

VIII.—*Translate into Latin Prose.*

Let learned Greece, in any of her manifold sciences, be able so show me any one book before Musæus, Homer, and Hesiod, all three nothing but poets. Nay, let any history be brought that can say any writers were there before them, if they were not men of the same skill, as Orpheus.

Linus, and some others are named ; who, having been the first of that country that made their pens the deliveries of their knowledge to posterity, may justly challenge to be called their fathers in learning.

For not only in time had they this priority (although in itself antiquity be venerable), but went before them as causes to draw, with their charming sweetness, the wild untamed wits to an admiration of knowledge. So, as Amphion was said to move stones with his poetry, to build Thebes, and Orpheus to be listened to by beasts (in deed strong and beastly people), so among the Romans was T. Andronicus and Ennius. This did so notably show itself that the philosophers of Greece durst not for a long time appear to the world but under the masks of poets. So Thales, Empedocles, and Parmenides sang their natural philosophy in verses ; so did Pythagoras and Phocylides their moral counsels ; so did Tyrtæus in war matters, and Solon in matters of policy.

Or rather, they being poets did exercise their delightful vein in those points of highest knowledge, which before them lay hid to the world. For that wise Solon was directly a poet, it is manifest, having written in verse the notable fable of the Atlantic Island, which was continued by Plato.

## SECOND QUARTER.

## PASSAGES.—FIRST WEEK.

I.—*Translate into English Prose.*

Δύσπαρι, εἶδος ἀριστε, γυναιμανὲς, ἡπεροπευτὰ,  
αἴθ' ὄφελες ἄγονός τ' ἔμεναι ἀγαμός τ' ἀπολέσθαι.  
καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν  
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
ἢ που καγχαλόωσι καρηκομώντες Ἀχαιοὶ<sup>1</sup>  
φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν  
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν, οὐδέ τις ἀλκή.  
ἢ τοιόσδε ἐών ἐν ποντοπόροισι νέεσσιν  
πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,  
μιχθεὶς ἀλλοδαποῖσι, γυναῖκ' εὐειδὲ ἀνῆγες  
ἢ Ἀπίης γαῖης, νυδὸν ἀγδρῶν αἰχμητάων,  
παρί τε σῷ μέγα πῆμα, πόλην τε, παντὶ τε δήμῳ,  
δυσμενέσιν μὲν χάρμα, κατηφείην δέ σοι αὐτῷ;  
οὐκ ἀν δὴ μείνειας ἀρητίφιλον Μενέλαιον;  
γνοίης χ' οίου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
οὐκ ἄν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης,  
ἢ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.  
ἄλλὰ μάλι Τρῶες δειδήμονες. ἢ τέ κεν ἥδη  
λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὄσσα ἔοργης.

II.—*Translate into Greek Prose.*

*Phil.* It seems, then, that by sensible things you mean those only which can be perceived immediately by sense?

*Hyl.* Right.

*Phil.* Doth it not follow from this, that though I see one part of the sky red and another blue, and that my reason doth thence evidently conclude there must be some cause of that diversity, yet that cause cannot be said to be a sensible thing, or perceived by the sense of seeing?

*Hyl.* It doth.

*Phil.* In like manner, though I hear variety of sounds, yet I cannot be said to hear the causes of those sounds?

*Hyl.* You cannot.

*Phil.* And when by my touch I perceive a thing to be hot and heavy, I cannot say with any truth or propriety that I feel the cause of its weight or heat?

*Hyl.* To prevent any more questions of this kind, I tell you once and for all that, by sensible things, I mean those only which are perceived by sense, and that in truth the senses perceive nothing which they do not perceive immediately, for they make no inferences. The deducing therefore of causes or occasions from effects and appearances, which alone are perceived by sense, entirely relates to reason.

*Phil.* This point, then, is agreed between us—that sensible things are those only which are immediately perceived by sense. You will further inform me whether we immediately perceive by sight anything besides light and colours and figures; or, by hearing, anything but sounds; by the palate, anything besides taste; by the smell, besides odours; or by the touch, more than tangible qualities?

*Hyl.* We do not.

---

### III.—*Translate into English Prose.*

Audistis questoriam rationem tribus versiculis relatam: legationis non, nisi condemnato et ejecto eo, qui posset reprehendere: nunc denique præturæ, quam ex senatusconsulto statim referre debuit, usque ad hoc tempus non retulit. Quæstores se in senatu exspectare dixit: proinde quasi non, ut quæstor sine prætore, posset rationem referre (ut tu, Hortensi, ut omnes), eodem modo sine quæstore prætor. Dixit, idem Dolabellam impetrâsse. Omen magis patribus conscriptis, quam caussa placuit: probaverunt. Verum quæstores quoque jampridem venerunt. Cur non retulisti? Illarum rationum ex ea fæce legationis, quæstoriæque tue procurationis, illa sunt nomina, quæ Dolabellæ necessario sunt aestimata. ‘Ex litibus aestimatis Dolabellæ pr. et pro

pr. pecuniae redactae.' Quod minus Dolabella Verri acceptum retulit, quam Verres illi expensum tulerit, H-S quingenta triginta quinque millia; et quot plus fecit Dolabella Verrem accepisse, quam iste in suis tabulis habuit, H-S ducenta triginta duo millia; et quod plus frumenti fecit accepisse istum, H-S decies et octingenta millia: quod tu, homo callidissimus, aliud in tabulis habebas.

---

**IV.—Translate into Latin Elegiacs.**

**1. THE TAX-COLLECTOR.**

Here comes Mr. Winter, collector of taxes,  
The only man living who gets all he *axes*:  
Come down with the dust: he'll have none of your flum-  
mery,  
Though Winter's his name, his proceedings are Summary.

**2. NORFOLK PROVERB.**

A sin it is, in man or woman,  
To steal a goose from off the common.  
But 'tis a crime without excuse  
To steal the common from the goose.

---

**V.—Translate into English Prose.**

Quid juvat ornato procedere, vita, capillo,  
Et tenues Coæ veste movere sinus?  
Aut quid Orontæ crines perfundere myrrhæ,  
Teque peregrinis vendere muneribus?  
Naturæque decus mercato prodere cultu,  
Nec sinere in propriis membra nitere bonis?  
Crede mihi, non ulla tuæ est medicina figuræ.  
Nudus Amor formam non amat artificem.  
Aspice quot submittat humus formosa colores,  
Ut veniant hederæ sponte suâ melius;  
Surgat et in solis formosius arbutus antris,  
Et sciat indociles currere lympha vias;

Litora nativos per se dent picta lapillos,  
 Et volucres nullâ dulcius arte canant.  
 Non sic Leucippis succedit Castora Phœbe,  
 Pollucem cultu non Hilaïra soror.  
 Non Idæ et cupido quondam discordia Phœbo,  
 Eueni patriis filia litoribus.  
 Nec Phrygium falso traxit candore maritum  
 Avecta externis Hippodamia rotis :  
 Sed facies aderat nullis obnoxia gemmis ;  
 Qualis Apelleis est color in tabulis. .  
 Non illis studium vulgo conquirere amantes ;  
 Illis ampla satis forma, pudicitia.

---

**VI.—Translate into Latin Prose.**

After the mutual and repeated discharge of missile weapons, in which the archers of Scythia might signalise their superior dexterity, the cavalry and the infantry of the two armies were furiously mingled in closer combat. The Huns, who fought under the eyes of their king, pierced through the feeble and doubtful centre of the allies, separated their wings from each other, and wheeling with a rapid effort to the left, directed their whole force against the Visigoths. As Theodoric rode along the ranks, to animate his troops, he received a mortal wound from the javelin of Andages, a noble Ostrogoth, and immediately fell from his horse. The wounded king was oppressed in the general disorder, and trampled under the feet of his own cavalry ; and this important death served to explain the ambiguous prophecy of the haruspices.

---

**VII.—Translate into English Prose.**

Iamque omnibus satis paratis ad traiiciendum, terrebant ex adverso hostes, omnem ripam equites virique obtinentes. Quos ut averteret, Hannonem, Bomilcaris filium, vigiliâ primâ noctis, cum parte copiarum, maxime Hispanis, adverso flumine ire iter unius diei, iubet ; et, ubi primum possit quam occultissime traecto amni, circumducere

agmen, ut, quum facto opus sit, adoriatur a tergo hostem. Ad id dati duces Galli edocent, inde millia quinque et viginti ferme supra, parvæ insulæ circumfusum amnem, latiorem, ubi dividebatur, eoque minus alto alveo, transitum ostendere. Ibi raptim cæsa materia, ratesque fabricatæ, in quibus equi virique et alia onera traiicerentur. Hispani sine ullâ mole, in utres vestimentis coniectis, ipsi cætris superpositis incubantes, flumen tranavere. Et aliis exercitus, ratibus iunctis transvectus, castris prope flumen positis, nocturno itinere atque operis labore fessus, quiete unius diei reficitur, intento duce ad consilium opportune exsequendum. Postero die, profecti ex loco, proditu fumo significant, se transisse, et haud procul abesse. Quod ubi accepit Hannibal, ne tempori deesset, dat signum ad traiiciendum. Iam paratas aptatasque habebat pedes lintres: equites fere propter equos nantes navium agmen, ad excipiendum adversi impetum fluminis, parte superiore transmittens, tranquillitatem infra traiicientibus lirtribus præbebat. Equorum pars magna nantes loris a pupibus trahebantur, præter eos, quos instratos frenatosque, ut extemplo egresso in ripam equiti usui essent, imposuerant in naves.

## PASSAGES.—SECOND WEEK.

I.—*Translate into Latin Elegiacs.*

Fear no more the heat of the sun,  
Nor the furious winter's rages :  
Thou thy earthly task hast done,  
Home art gone, and ta'en thy wages :  
All golden lads and lasses must,  
Like chimney-sweepers, come to dust.

Fear no more the frown of the great.  
Thou art past the tyrant's stroke :  
Care no more to clothe and eat,  
To thee the reed is as the oak ;  
The sceptre, learning, physic, must  
Consign to thee, and come to dust.

Fear no more the lightning flash,  
 Nor the all-dreaded thunder-stone ;  
 Fear not slander, censure rash,  
 Thou hast finished joy and moan ;  
 All lovers young, all lovers must  
 Consign to thee and come to dust.

No exorciser harm thee !  
 No, nor witchcraft charm thee !  
 Ghost unlaid forbear thee !  
 Nothing ill come near thee !  
 Quiet consummation have ;  
 And renowned be thy grave !

---

II.—*Translate into Greek Iambics.*

But 'tis a common proof,  
 That lowliness is young ambition's ladder,  
 Whereto the climber upward turns his face :  
 But when he once attains the utmost round,  
 He then unto the ladder turns his back,  
 Looks in the clouds, scorning the base degrees  
 By which he did ascend. So Cæsar may.  
 Then, lest he may, prevent. And, since the quarrel  
 Will bear no colour for the thing he is,  
 Fashion it thus : that what he is, augmented  
 Would run to these, and these extremities :  
 And therefore think him as a serpent's egg,  
 Which, hatch'd, would, as his kind, grow mischievous,  
 And kill him in the shell.

---

III.—*Translate into English Prose.*

Odi profanum vulgus, et arceo :  
 Favete linguis ! carmina non prius  
 Andita Musarum sacerdos  
 Virginibus puerisque canto.

Regum timendorum in proprios greges,  
 Reges in ipsos imperium est Jovis,  
 Clari Giganteo triumpho,  
 Cuncta supercilio moventis.

Est ut viro vir latius ordinet  
 Arbusta sulcis ; hic generosior  
 Descendat in campum petitior ;  
 Moribus hic meliorque famâ  
 Contendat ; illi turba clientium  
 Sit major : æquâ lege Necessitas  
 Sortitur insignes et imos ;  
 Omne capax movet urna nomen.

Districtus ensis cui super impiâ  
 Cervice pendet, non Siculæ dapes  
 Dulcem elaborabunt saporem,  
 Non avium citharæque cantus

Somnum reducent : somnus agrestium  
 Lenis virorum non humiles domos  
 Fastidit, umbrosamque ripam,  
 Non Zephyris agitata Tempe.

Desiderantem quod satis est, neque  
 Tumultuosum sollicitat mare,  
 Nec sævus Arcturi cadentis  
 Impetus, aut orientis Hœdi :

Non verberatæ grandine vineæ  
 Fundusque mendax, arbore nunc aquas  
 Culpante, nunc torrentia agros  
 Sidera, nunc hiemes iniquas.

Contracta pisces æquora sentiunt,  
 Jactis in altum molibus ; huc frequens  
 Cæmenta demittit redemptor  
 Cum famulis, dominusque terræ

Fastidiosus : sed Timor et Minæ  
 Scandunt eodem, quo dominus ; neque  
 Decedit æratâ triremi, et  
 Post equitem sedet atra Cura.

Quod si dolentem nec Phrygius lapis,  
 Nec purpurarum sidere clarior  
 Delinit usus, nec Falerna  
 Vitis, Achemeniumque costum,  
 Cur invidendis postibus et novo  
 Sublime ritu moliar atrium ?  
 Cur valle permutem Sabinâ  
 Divitias operosiores ?

---

IV.—*Translate into English Prose.*

Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν· ἡδὲ καὶ αὐτοὶ<sup>τυρῶν</sup> αἰγύμενοι φάγομεν, μέρομέν τέ μιν ἔνδον  
 ἥμενοι, ἔως ἐπῆλθε νέμων φέρε δ' ὅβριμον ἄχθος  
 ὅλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.  
 ἔκτοσθεν δ' ἄντροιο βαλῶν ὀρυμαγδὸν ἔθηκεν·  
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.  
 αὐτὰρ δγ' εἰς εὐρὺν σπέον ηλασε πίονα μῆλα,  
 πάντα μάλ' δσσ' ἥμελγε, τὰ δ' ἄρσενα λεῖπε θύρηφιν,  
 ἀργειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.  
 αὐτὰρ ἐπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας,  
 ὅβριμον οὐκ ἀν τόνγε δύω καὶ εἴκοσ' ἄμαξαι  
 ἐσθλαὶ, τετράκυκλοι, ἀπ' οὐδεος ὀχλίσσειαν.  
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.  
 ἐζόμενος δ' ἥμελγεν ὅις καὶ μηκάδας αἴγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἤκεν ἐκάστη.  
 αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος,  
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν·  
 ἥμισυ δ' αὐτὸν ἐστήσεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη  
 πίγειν αἰγυμένῳ καὶ οἱ ποτιδόρπιον εἴη.  
 αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἀ ἔργα,  
 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσιδεν, εἴρετο δ' ἥμέας.

---

V.—*Translate into Latin Prose.*

The feeling of the cavaliers was widely different.  
 During eighteen years they had, through all vicissitudes,

been faithful to the crown. Having shared the distress of their prince, were they not to share his triumph? Was no distinction to be made between them and the disloyal subject who had fought against his rightful sovereign, and who had never concurred in the restoration of the Stuarts till it appeared that nothing else could save the nation from the tyranny of the army? Grant that such a man had, by his recent services, fairly earned his pardon; yet was he to be ranked with men who had no need of the royal clemency? with men who had in every part of their lives merited the royal gratitude? Above all, was he to be suffered to retain a fortune raised out of the substance of the ruined defenders of the throne? Was it not enough that his head and his patrimonial estate, a hundred times forfeited to justice, were secure, and that he shared with the rest of the nation in the blessings of that mild government of which he had long been the foe? Was it necessary that he should be rewarded for his treason at the expense of men whose only crime was the fidelity with which they had observed their oath of allegiance? And what interest had the King in gorging his old enemies with prey torn from his old friends? What confidence could be placed in men who had opposed their sovereign, made war on him, imprisoned him, and who, even now, instead of hanging down their heads in shame and contrition, vindicated all they had done, and seemed to think that they had given an illustrious proof of their loyalty by just stopping short of regicide? It was true that they had lately assisted to set up the throne, but it was not less true that they had previously pulled it down, and that they still avowed principles which might impel them to pull it down again.

---

VI.—*Translate into Latin Alcaics.*

αὔρα, ποντιὰς αὔρα,  
ἄτε ποντοπόρους κομίζεις  
θοὰς ἀκάτους ἐπ' οἰδμα λίμνας,  
ποῖ με τὰν μελέαν πορεύσεις;

τῷ δουλόσυνος πρὸς οἶκον  
 κτηθεῖσ' ἀφίξομαι;  
 ἡ Δωρίδος ὄρμον αἴας,  
 ἡ Φθιάδος, ἐνθα καλλί-  
 στων ὑδάτων πατέρα  
 φοισὶν Ἀπιδανὸν γύας λιπαίνειν;  
 ἡ νάσων, ἀλιχρεί  
 κώπᾳ πεμπομέναν τάλαιναν,  
 οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,  
 ἐνθα πρωτόγονός τε φοίνιξ  
 δάφνα θ' ἱεροὺς ἀνέσχε  
 πτύρθους Λατοῖ φλᾶ  
 ὡδῖνος ἄγαλμα δίας;  
 σὺν Δηλιάσιν τε κούραις  
 Ἀρτέμιδός τε θεᾶς  
 χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω  
 ἡ Παλλάδος ἐν πόλει  
 τᾶς καλλιδίφρου Ἀθα-  
 ναίας ἐν κροκέῳ πέπλῳ  
 ζεύξομαι δρματι πώλους,  
 ἐν δαιδαλέαισι ποι-  
 κίλλουν' ἀνθοκρόκοισι πήναις;  
 ἡ Τιτάνων γενεὰν,  
 τὰν Ζεὺς ἀμφιπύρῳ  
 κοιμίζει φλογυμῷ Κρονίδας;  
 ὅμοι τεκέων ἐμῶν,  
 ὅμοι πατέρων, χθονός θ',  
 ἡ καπνῷ κατερείπεται  
 τυφομένα, δορίληπτος  
 πρὸς Ἀργείων ἐγὼ δ'  
 ἐν ξείνῃ χθονὶ δὴ κέκλημαι  
 δούλα, λιποῦσ' Ἀσίαν  
 Εὐρώπας θεράπυναν,  
 ἀλλάξασ' Ἀιδα θαλάμους.

**VII.—Translate into Latin Elegiacs.****To a SKYLARK.**

Sound of vernal showers  
 On the twinkling grass,  
 Rain-awakened flowers,  
 All that ever was  
 Joyous and clear and fresh, thy music does surpass.

Teach us, sprite or bird,  
 What sweet thoughts are thine ;  
 I have never heard  
 Praise of love or wine,  
 That panted forth a flood of rapture so divine.

---

**VIII.—Divinity Questions.**

1. Show by conclusive *internal* evidence that the authorship of the *Acts of the Apostles* is rightly assigned to St. Luke.
2. Mention the words, as far as you can, and expressions, which, occurring alike in St. Luke's Gospel and in the *Acts of the Apostles*, and in them only, go far to show that both works had one and the same author.
3. Explain the two following passages :—
  - a. Eph. v. 13. 'Whosoever doth make manifest is light.'
  - b. II. Peter i. 30. 'No prophecy of the Scripture is of any private interpretation.'
4. Explain and illustrate by quotations the following passages :—
  - a. 'Whose service is perfect freedom.'
  - b. 'The Scripture moveth in sundry places.'
  - c. 'Let us beseech Him to grant us true repentance.'
  - d. 'In knowledge of whom standeth our eternal life.'
5. Give a short account, with dates, of the foundation of the Order of the Jesuits ; and of Arminius and his doctrines.

## PASSAGES—THIRD WEEK.

I.—*Translate into Greek Prose.*

These sentiments, sir, and the style they are conveyed in, may be offensive, perhaps, because they are new to you. Accustomed to the language of courtiers, you measure their affections by the vehemence of their expressions ; and when they only praise you indirectly, you admire their sincerity. But this is not a time to trifle with your fortune. They deceive you, sir, who tell you that you have many friends whose affections are founded upon a principle of personal attachment. The first foundation of friendship is not the power of conferring benefits, but the equality with which they are received, and *may* be returned. The fortune which made you a king, forbade you to have a friend. It is a law of nature, which cannot be violated with impunity. The mistaken prince, who looks for friendship, will find a favourite, and in that favourite the ruin of his affairs.

II.—*Translate into English Prose.*

Ο δὲ ἀμείβετο λεγών. “Ω βασιλεῦ, οὔτε στρατὸν τοῦτον, δόστις γε σύνεσιν ἔχοι, μέμφοιτο” ἀν, οὔτε τῶν νεῶν τὸ πλῆθος. ήν δὲ πλεῦνας συλλέξης, τὰ δύο τοι τὰ λέγω πολλῷ ἔτι πολεμώτερα γίνεται. τὰ δὲ δύο ταῦτα ἔστι γῇ τε καὶ θάλασσα. οὔτε γὰρ τῆς θάλασσης ἔστι λιμὴν τοσοῦτος οὐδαμόθι, ὡς ἔγω εἰκάζω, δόστις ἐγειρομένου χειμῶνος δεξάμενος σεν τοῦτο τὸ ναυτικὸν φερέγγυος ἔσται διασῶσαι τὰς νέας. καίτοι οὐκὶ ἔνα αὐτὸν δεῖ εἶναι τὸν λιμένα, ἀλλὰ παρὰ πᾶσαν τὴν ἡπειρον παρ’ ήν δὴ κομίεσαι. οὐκ ὅν δὴ ἔόντων τοι λιμένων ὑποδεξίων, μάθε ὅτι αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι καὶ οὐκὶ ὄνθρωποι τῶν συμφορέων. καὶ δὴ τῶν δύο τοι τοῦ ἔτερου εἰρημένου τὸ ἔτερον ἔρχομαι ἔρέων. γῇ δὲ πολεμή τῇδέ τοι κατίσταται· εἰ ἐθέλει τοι μηδὲν ἀντίκουν καταστῆναι, τοσούτῳ τοι γίνεται πολεμιώτερη δύσω διν προβαίνης ἔκαστέρω, τὸ πρόσω αἰεὶ κλεπτόμενος· εὐπρηξίης γὰρ οὐκ ἔστι ἀνθρώποισι οὐδεμία πληθώρη. καὶ δὴ τοι, ὡς οὐδενὸς ἐναντιεύ- μένου, λέγω τὴν χώρην πλεῦνα ἐν πλεῦνι χρόνῳ γινομένην

Ὦμὸν τέξεσθαι. ἀνὴρ δὲ οὗτω ἀν εἰη ἀριστος, εἰ βουλευόμενος μὲν ἀρρωδέοι, πᾶν ἐπιλεγόμενος πείσεσθαι χρῆμα, ἐν δὲ τῷ ἔργῳ θρασὺς εἴη.

---

III.—*Translate into English Prose.*

Jupiter angustâ vix totus stabat in æde,  
 Inque Jovis dextrâ fictile fulmen erat.  
 Frondibus ornabunt, quæ nunc Capitolia gemmis :  
 Pascebatque suas ipse senator oves ;  
 Nec pudor in stipulâ placidam cepisse quietem,  
 Et foenum capiti supposuisse fuit.  
 Jura dabat populis posito modo prætor aratro,  
 Et levis argenti lamina crimen erat.  
 At postquam fortuna loci caput extulit hujus,  
 Et tetigit summos vertice Roma deos ;  
 Creverunt et opes et opum furiosa cupido,  
 Et cum possideant plurima, plura petunt :  
 Quærere ut absumant, absumpta requirere certant ;  
 Atque ipsæ vitiis sunt alimenta vices.  
 Sic, quibus intumuit suffusâ venter ab undâ,  
 Quo plus sunt potæ, plus sitiuntur aquæ.  
 In pretio pretium nunc est; dat census honores,  
 Census amicitias ; pauper ubique jacet.  
 Tu tamen auspicium si sit stipis utile quæris,  
 Curque juvent nostras aera vetusta manus.  
 Aera dabant olim ; melius nunc omen in auro est,  
 Victaque concessit prisca moneta novæ.

---

IV.—*Translate into Latin Prose.*

But whatever confidence might be placed in ideal ramparts, the experience of the past, and the dread of the future, induced the Romans to construct fortifications of a grosser and more substantial kind. The seven hills of Rome had been surrounded, by the successors of Romulus, with an ancient wall of more than thirteen miles. The

vast enclosure may seem disproportionate to the strength and numbers of the infant state. But it was necessary to secure an ample extent of pasture and arable land against the frequent and sudden incursions of the tribes of Latium, the perpetual enemies of the republic. With the progress of Roman greatness, the city and its inhabitants gradually increased, filled up the vacant space, pierced through the useless wall, covered the field of Mars, and, on every side, followed the public highways, in long and beautiful suburbs.

---

**V.—Philology and Criticism.**

1. Translate and explain :

- a. *Te, maris et terræ, numeroque carentis arenæ  
Mensorem cohibent, Archyta,  
Pulveris exigui prope littus parva Matinum  
Munera, nec quidquam tibi prodest  
Aërias tentasse domos, animoque rotundum  
Percurrisse polum, morituro.*
- b. *Immunis aram si tetigit manus,  
Non sumptuosâ blandior hostiâ,  
Mollibit aversos Penates  
Farre pio et saliente micâ.*
- c. *Tum durare solum, et discludere Nerea ponto  
Cœperit, et rerum paullatim sumere formas.*
- d. *Non secius omnis in unguem  
Arboribus positis secto via limite quadret.*
- e. *Corripit hic subitâ trepidus formidine ferrum  
Æneas, strictamque aciem venientibus offert;  
Et, ni docta comes tenues sine corpore vitas  
Admoneat volitare cavâ sub imagine formæ,  
Irruat, et frustra ferro diverberet umbras.*
- f. *Alter purpureum non expectabit amictum;  
Quidlibet indutus celeberrima per loca vadet,  
Personamque ferat non inconcinnus utramque.*

g. *Ad hæc ego naribus uti  
Formido, et luctantis acuto ne secer ungui,  
Dispicet iste locus, clamo, et diludia posco..*

h. *O miser, inque dies ultra miser, huccine rerum  
Venimus! at cur non potius teneroque columbo  
Et similis regum pueris pappare minutum  
Poscis et iratus mammæ lallare recusas?  
'An tali studeam calamo?' 'Cui verba? quid istas  
Succinis ambages? tibi luditur: effluis amens,  
Contemnere: sonat vitium percussa, maligne  
Respondet viridi non cocta fidelia limo.'*

i. *In eloquendo est aliqua diversitas: densior ille,  
hic copiosior; ille concludit astrictius, hic latius  
pugnat, ille acumine semper, hic frequenter et  
pondere; illi nihil detrahi potest, huic nihil  
adjici; curse plus in illo, in hoc, naturæ?*

k. *Non èadem severitate fiscum, quā ærarium cohíbeo;  
immo tanto majore, quanto plus tibi licere de tuo  
quam de publico credis.*

Distinguish between *ærarium* and *fiscus*.

- 2 Account for the declension of Latin nouns.
3. Traces of a demonstrative pronoun akin to the Greek Article.
4. Rules for the use of the reflexive pronoun.
5. Enumerate the different ways of forming the perfect active in Latin.
6. The constructions of the following verbs:  
*Convenio, supersedeo, recipio.*
7. *Interest* and *refert* are said to govern the genitive and ablative, in what cases? and are they reducible to one case?
8. Analyse the words:—  
*Dilacerabantur, consociaveram, superstitionem.*
9. Distinguish the uses of *est* and *quo*: of *ne, ut ne, ut non*: *cur non, quin, quominus.*

10. Distinguish the uses of the imperfect and perfect subjunctive.

11. Derive the following words :—

calumnia, immolare, suffragium, maturus,  
deliro, pejero, novacula, num,  
vectis, locuples, tripudium, quando,  
hariolus, prætor, inquilinus.

Distinguish between gens, agnati, scelus, excubiae,  
natio, cognati, flagitium, vigilis.

12. The etymology of *cærimonia*, and that of *ceremonia*.

13. Rules for the structure of the hexameter verse.

---

#### VI.—Translate into English Prose.

Πάνσυμικρον δή τι, ήν δέ έγω, ὁ Ἀδείμαντε, λείπεται τῶν κατ' ἀξίαν ὁμιλούντων φιλοσοφίᾳ, ή που ὑπὸ φυγῆς κατάληφθεν γενναῖον καὶ εὐ τεθραμμένον ἥθος, ἀπορίᾳ τῶν διαφθερούντων κατὰ φύσιν μεῖναν ἐπ' αὐτῷ, ή ἐν συμκρῷ πόλει ὅταν μεγάλη ψυχὴ φύη καὶ ἀτιμάσσασα τὰ τῆς πόλεως ὑπερίδῃ. βραχὺ δὲ πού τι καὶ ἀπ' ἄλλης τέχνης δικαίως ἀτιμάσσαν εὐφυὲς ἐπ' αὐτὴν ἀν ἔλθοι. εἴη δὲ ἀν καὶ ὁ τοῦ ἡμετέρου ἐταίρου Θεάγους χαλινὸς οἰος κατασχεῖν· καὶ γὰρ Θεάγει τὰ μὲν ἄλλα πάντα παρεσκεύασται πρὸς τὸ ἐκπεσεῖν φιλοσοφίας, ή δὲ τοῦ σώματος νοσοτροφίᾳ ἀπείργουσα ἀντὸν τῶν πολιτικῶν κατέχει. τὸ δέ ἡμέτερον οὐκ ἀξιον λέγειν, τὸ δαιμόνιον σημεῖον· η γὰρ πού τινι ἄλλῳ η οὐδενὶ τῶν ἐμπροσθεν γέγονε.

(To be continued in Week iv.)

---

#### VII.—Translate into Latin Elegiacs.

##### LOVE'S PHILOSOPHY.

The fountains mingle with the river,  
And the river with the ocean :  
The winds of heaven mix for ever  
With a sweet emotion ;

Nothing in the world is single ;  
 All things by a law divine  
 With one another's being mingle,  
 Why not I with thine ?

See the moonbeams kiss high heaven,  
 And the waves clasp one another ;  
 No sister flower would be forgiven,  
 It it disdained its brother.  
 And the sunlight clasps the earth,  
 And the moonbeams kiss the sea :  
 What are all these kissings worth,  
 If thou kiss not me ?

---

VIII.—*Translate into English Prose.*

ΧΟ. πεύσει τὰ πάντα ξυντόμως, Διὸς κόρη.  
 ἡμεῖς γάρ ἔσμεν Νυκτὸς αἰανῆς τέκνα.  
 'Αραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα.

ΑΘ. γένος μὲν οἶδα κληδόνας τ' ἐπωνύμους.

ΧΟ. τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα.

ΑΘ. μάθοιμ' ἀν, εἰ λέγοι τις ἐμφανῆ λόγον.

ΧΟ. βροτοκτονοῦντας ἐκ δόμων ἐλαύνομεν.

ΑΘ. καὶ τῷ κτανόντι ποῦ τὸ τέρμα τῆς φυγῆς ;

ΧΟ. δπον τὸ χαίρειν μηδαμοῦ νομίζεται.

ΑΘ. ἡ καὶ τοιαύτας τῷδ' ἐπιφρούρεῖς φυγάς ;

ΧΟ. φονεὺς γὰρ εἶναι μητρὸς ἡξώσατο.

ΑΘ. ἀλλαις ἀνάγκαις, ἡ τινος τρέων κότον ;

ΧΟ. ποῦ γὰρ τοσοῦτο κέντρον ὡς μητροκτονεῖν ;

ΑΘ. δυοῖν παρόντοιν ἥμισυς λόγος πάρα.

ΧΟ. ἀλλ' ὅρκον οὐ δέξαιτ' ἀν, εἰ δοῦναι θέλεις.

ΑΘ. κλύειν δικαίως μᾶλλον ἡ πρᾶξαι θέλεις.

ΧΟ. πῶς δὴ ; δίδαξον τῶν σοφῶν γὰρ οὐ πένει.

ΑΘ. ὅρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.

ΧΟ. ἀλλ' ἔξελεγχε, κρῖνε δὲ εὐθεῖαν δίκην.

ΑΘ. ἡ κάπ' ἐμοὶ τρέποιτ' ἀν αἰτίας τέλος ;

ΧΟ. πῶς δ' οὐ ; σέβουσαι γ' ἀξίαν ἐπαξίων.

ΑΘ. τί πρὸς τάδ' εἰπεῖν, ᾧ ξέν', ἐν μέρει θέλεις ;

λέξας δὲ χώραν καὶ γένος καὶ ξυμφορας  
τὰς σὰς, ἔπειτα τόνδ' ἀμυνάθου ψόγον  
εἰπερ πεποιθὼς τῇ δίκῃ βρέτας τόδε  
ἥσαι φυλάσσων ἐστίας ἐμῆς πέλας  
σεμνὸς προσίκτωρ, ἐν τρόποις Ἰξίονος·  
τούτοις ἀμείβου πᾶσιν εὐμαθές τί μοι.

---

## PASSAGES—FOURTH WEEK.

### I.—*Translate into English Prose.*

καὶ τούτων δὴ τῶν ολίγων οἱ γενόμενοι καὶ γενσάμενοι ὡς  
ιδὸν καὶ μακάριον τὸ κτῆμα, καὶ τῶν πολλῶν αὐτὸν ἰδόντες  
τὴν μανίαν, καὶ ὅτι οὐδεὶς οὐδὲν ὑγίεις, ὡς ἔπος εἰπεῖν, περὶ τὰ  
τῶν πόλεων πράττει, οὐδὲ ἔστι σύμμαχος μεθ' ὅτου τις ἵων ἐπὶ<sup>1</sup>  
τὴν τῶν δικαίων βοηθειαν σώζοιτ' ἄν, ἀλλ' ὥσπερ εἰς θηρία  
ἄνθρωπος ἐμπεσών, οὔτε ξυναδικεῖν ἐθέλων οὔτε ἰκανὸς ὁν εἰς  
πᾶσιν ἄγροις ἀντέχειν, πρίν τι τὴν πόλιν ἡ φιλούς ὀνῆσαι  
προαπολόμενος ἀνωφελῆς αὐτῷ τε καὶ τοῖς ἄλλοις ἄν γένοιτο,  
ταῦτα πάντα λογισμῷ λαβὼν, ησυχίαν ἔχων καὶ τὰ αὐτοῦ  
πράττων, οἷον ἐν χειμῶνι κονιορτοῦ καὶ ζάλης. ὑπὸ πνεύματος  
φερομένου ὑπό τειχίον ἀποστάς, ὄρῶν τοὺς ἄλλους καταπικλα-  
μένους ἀνομίας, ἀγαπᾶ, εἴ τη αὐτὸς καθαρὸς ἀδικίας τε καὶ  
ἀνοσίων ἔργων τόν τε ἐνθάδε βίον βιώσεται καὶ την ἀπαλλαγὴν  
αὐτοῦ μετὰ καλῆς ἐπίδος ἔλεως τε καὶ εὐμενῆς ἀπαλλάξεται.

---

### II.—*Translate into English Prose.*

(A) Texendæ sæpes etiam, et pecus omne tenendum,  
Præcipue dum frons tenera imprudensque laborum  
Cui, super indignas hiemes solemque potentem,  
Silvestres uri assidue capræque sequaces  
Illudunt, pascuntur oves avidæque juvencæ.  
Frigora nec tantum canæ concreta pruinæ,  
Aut gravis incumbens scopulis arentibus æstas,  
Quantum illi nocuere greges, durique venenum

Dentis, et admorsa signata in stirpe cicatrix.  
 Non aliam ob culpam Baccho caper omnibus aris  
 Cæditur: et veteres ineunt proscenia ludi,  
 Præmiaque ingenii pagos et compita circum  
 Thesidae posuere: atque inter pocula læti  
 Mollibus in pratis unctos saluere per utres.  
 Nec non Ausonii, Troja gens missa, coloni  
 Versibus incomitis ludunt risuque soluto;  
 Oraque corticibus sumunt horrenda cavatis:  
 Et te, Bacche, vocant per carmina læta, tibique  
 Oscilla ex altâ suspendunt mollia pinu.  
 Hinc omnis largo pubescit vinea foetu:  
 Completur vallesque cavæ saltusque profundi,  
 Et quocumque deus circum caput egit honestum.  
 Ergo rite suum Baccho dicemus honorem  
 Carminibus patriis, lancesque et liba feremus;  
 Et ductus cornu stabit sacer hircus ad aram,  
 Pinguiaque in veribus torrebitimus exta cōlurnis.

(B)

Domus interea secura patellas  
 Jam lavat, et buccâ foculum excitat, et sonat unctis  
 Strigilibus et pleno componit lintea gutto.  
 Hæc inter pueros varie properantur: at ille  
 Jam sedet in ripâ teturisque novitus horret  
 Porthmea, nec sperat coenosi gurgitis alnum  
 Infelix, nec habet quem porrigit, ore trientem.  
 Respice nunc alia ac diversa pericula noctis:  
 Quod spatium tectis sublimibus, unde cerebrum  
 Testa ferit, quoties rimosa et curta fenestræ  
 Vasa cadunt, quanto percussum pondere signent  
 Et lædent silicem. Possis ignavus haberi  
 Et subiti casus improvidus, ad coenam si  
 Intestatus eas; adeo tot fata, quot illâ  
 Nocte patent vigiles, te prætereunte, fenestrae.  
 Ergo optes votumque feras miserabile tecum,  
 Ut sint contentæ patulas defundere pelves.

III.—*Translate into Greek Lambics.*

Alas ! what boots it with incessant care  
 To tend the homely slighted shepherd's trade  
 And strictly meditate the thankless muse !  
 Were it not better done as others use,  
 To sport with Amaryllis in the shade,  
 Or with the tangles of Neera's hair ?  
 Fame is the spur that the clear spirits doth raise  
 (That last infirmity of noble minds)  
 To scorn delights and live laborious days ;  
 But the fair guerdon when we hope to find,  
 And think to burst out in sudden blaze,  
 Comes the blind fury with the abhorred shears  
 And slits the thin-spun life. 'But not the praise,'  
 Phœbus replied, and touch'd my trembling ears ;  
 Fame is no plant that grows on mortal soil,  
 Nor in the glistening foil  
 Set off to the world, nor in broad rumour lies,  
 But lives and spreads aloft by those pure eyes,  
 And perfect witness of all-judging Jove ;  
 As he pronounces lastly on each deed,  
 Of so much fame in heaven expect thy meed.

---

IV.—*Translate into Latin Prose.*

It is not at once that the inhabitants of a great city, accustomed to the daily sight of well-stored shops and an abundant market, begin to realize the idea of scarcity ; or that the wealthy classes of society, who have never known any other state than one of abundance and luxury, begin seriously to conceive of famine. But the shops were emptied, and the storehouses began to be drawn upon ; and no fresh supply, or hope of supply appeared. Winter passed away, and spring returned, so early and so beautiful on that garden-like coast, sheltered as it was from the north winds by its belt of mountains, and open to the full

rays of the southern sun. Spring returned, and clothed the hill-sides with its fresh verdure. But that verdure was no longer the mere delight of the careless eye of luxury, refreshing the citizens by its loveliness and softness, when they rode or walked up thither from the city to enjoy the surpassing beauty of the prospect. The green hill-sides were now visited for a very different object; ladies of the highest rank might be seen cutting up every plant which it was possible to turn to food, and bearing home the common weeds of our roadsides as a most precious treasure.

---

V.—*Translate into English Prose.*

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς·  
 Διωγενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 χρὴ μὲν δὴ τὸν μῦθον ἀπῆλεγέως ἀποειπεῖν,  
 ἢ περ δὴ φρονέω τε, καὶ ὡς τετελεσμένον ἔσται,  
 ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.  
 ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλησιν,  
 δις χ' ἔτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ βάζει.  
 αὐτὰρ ἐγὼν ἔρέω, ὡς μοι δοκεῖ εἶναι ἄριστα·  
 οὐτε μέ γ' Ἀτρείδην Ἀγαμέμνονα πεισέμεν οἴω,  
 οὐτ' ἄλλους Δαναοὺς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν  
 μαρνάσθαι δητοισι μετ' ἀνδράσι νωλεμέσι αἰεῖ·  
 ἵση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·  
 ἐν δὲ ἵη τιμῆ ἥμεν κακὸς, ἡδὲ καὶ ἐσθλός.  
 κάτθαν' ὁμῶς ὅ, τ' ἀεργὸς ἀνὴρ, ὅ, τε πολλὰ ἐοργώς·  
 οὐδέ τι μοὶ περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,  
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
 ὡς δ' ὅρνις ἀπτῆσι νεοσσοῖσι προφέρησι  
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ·  
 ὡς καὶ ἐγὼ πολλὰς μὲν ἀνπνονος οὐκτας ἴανον,  
 ἥματα δ' αἰματόεντα διέπρησσον πολεμίζων,  
 ἀνδράσι μαρνάμενος, δάρων ἔγεκα σφετεράων.

---

VI.—*Translate into English Prose.*

(A)

ἀμφὶ μοι Ἱλιον, ὡ  
 Μοῦσα, καὶ νῶν ὑμηνῶν  
 ἀσον ἐν δακρύοις  
 φόδαν ἐπικήδειον·  
 νῦν γὰρ μέλος ἐξ Τροίαν  
 ιαχήσω,  
 τετραβάμονος ὡς ὑπ’ ἀπήνας  
 Ἀργείων ὄλόμαν τάλαινα δοριάλωτος,  
 δτ’ ἔλιπον ἵππον, οὐράνια  
 βρέμοντα, χρυσεοφάλαρον, ἔνοπλον  
 ἐν πύλαις Ἀχαιϊοί·  
 ἀνὰ δ’ ἐβόασεν λεώς,  
 Τρφάδος ἀπὸ πέτρας στάθεὶς,  
 ἵτ’, ὡς πεπαυμένοι πόνων,  
 τόδ’ ἵερὸν ἀνάγετε ξόανον  
 Ἰλιάδι διογενεῖ κόρφη.  
 τίς οὐκ ἔβα νεανιῶν,  
 τίς οὐ γεραιὸς ἐκ δόμων;  
 κεχαρμένοι δ’ ἀοιδαῖς  
 δόλιον ἔσχον ἄταν.  
 πᾶσα δὲ γένυνα Φρυγῶν  
 πρὸς πύλας ὡρμάθη,  
 πεύκῃ εἰν οὐρείᾳ  
 ξεστὸν λόχον Ἀργείων  
 καὶ Δαρδανίας ἄταν  
 θεῷ δώσων,  
 χάριν ἀζυγος ἀμβροτοπώλου.  
 κλωστοῦ δ’ ἀμφιβόλοις λίνοισι, τιὰδὲ ὡσε  
 σκάφος κελαινὸν, εἰς ἔδρανα  
 λάινα δάπεδά τε φόνια πατρίδε.  
 Παλλάδος θέσαν θεᾶς.  
 ἐν δὲ πόνῳ καὶ χαρῷ  
 νύχιον ἐπὶ κνέφας παρῆν,  
 Αἴβυς τε λωτὸς ἐκτύπει,  
 Φρύγια τε μέλεα, παρθένοι δ’  
 ἀέριον ἄγα κρότον ποδῶν

βοάν τ' ἔμελπον εῦφρον· ἐν  
δόμοις δὲ παμφαὲς σέλας  
πυρὸς μέλαιναν αἴγλαν  
ἔδωκεν παρ' ὑπιψ.  
ἔγὼ δὲ τὰν ὄρεστέραν  
τότ' ἀμφὶ μέλαθρα παρθένον,  
Διὸς κόραν, ἔμελπόμαν  
χοροῖσι φοινία δ' ἀνὰ  
πτόλιν βοὰ κατεῖχε Περ-  
γάμων ἔδρας· βρέφη δὲ φίλε-  
α περὶ πέπλους ἔβαλλε μα-  
τρὶ χεῖρας ἐπτοημένας·  
λόχου δ' ἔξεβαιν· "Αρης,  
κόρας ἔργα Παλλάδος.  
σφαγαὶ δ' ἀμφιβώμιοι  
Φρυγῶν, ἐν τε δεμνίοις  
καράτομος ἐρημία  
νεανιῶν στέφανον ἔφερεν  
Ἐλλάδι κουροτρόφῳ,  
Φρυγῶν δὲ πατρίδι πένθος.  
Ἐκάβη, λεύσσεις τήνδ' Ἀνδρομάχην  
ξενικοῖς ἐπ' ὄχοις πορθμευομένην;  
παρὰ δ' εἰρεσίᾳ μαστῶν ἔπεται  
φίλος Ἀστυάναξ, Ἐκτορος Ἰνις.

(B)      'Αδράστεια μὲν, ἀ Διὸς παῖς,  
εἴργοι στομάτων φθύνον·  
φράσω γὰρ δὴ, δοσον μοι  
ψυχῆς προσφιλές ἐστιν εἰπεῖν.  
ἥκεις, ὡ ποταμοῦ παῖ,  
ἥκεις, ἐπλάθης Φρυγίαν πρὸς αὐλὰν  
ἀσπαστὸς, ἐπεὶ σε χρόιψ  
Πιερὶς μάτηρ δὲ τε καλλιγέφυ-  
ρος ποταμὸς πορεύει  
Στρυμῶν, δις ποτε τᾶς μελῳδοῦ  
Μόνσας δὲ ἀκηράτων  
δινηθεὶς ὑδροειδῆς  
κόλπων σὰν ἐφύγευσεν ἥβαν.  
σύ μοι Ζεὺς ὁ φαναῖος

ἥκεις διφρεύων βαλιαῖσι πώλοις.  
 νῦν, ὃ πατρὶς ὁ Φρυγία,  
 ξὺν θεῷ γῦν σαι τὸν ἐλευθέριον  
 Ζῆνα πάρεστιν εἰπεῖν.  
 ἀρά ποτ' αὐθις ἀ παλαιὰ  
 Τροία τοὺς προπότας παναμερεύσει  
 θιάσους ἐρώτων  
 ϕαλμοῖσι καὶ κυλίκων οἰνοπλανήτοις  
 ἐπιδεξίαις ἀμίλλαις,  
 κατὰ πόντον Ἀτρειδᾶν  
 Σπάρταν οἰχομένων Ἰλιάδος παρ' ἀκτᾶς;  
 ὃ φίλος, εἴθε μοι  
 σῆς χερὶ καὶ σῷ δορὶ πράξας τάδ' ἐς οἴκον ἔλθοις·  
 ἔλθε, φάγηθι, τὰν ζάχρυσον  
 Πηλείδᾳ προβαλοῦ κατ' ὅμμα πέλταν,  
 δοχμίαν πεδαίρων  
 σχιστὰν παρ' ἄντυγα, πώλους ἐρεθίζων  
 δίβολόν τ' ἄκοντα πάλλων.  
 σὲ γὰρ οῦτις ὑποστὰς  
 Ἀργείας ποτ' ἐν Ἡρας δαπέδοις χορεύσει·  
 ἀλλά νιν ἀδε γῆ  
 καταφθίμεγον. Θρηκὶ μόρῳ φίλτατον ἄχθος οἴσει.  
 ἵω, ἵω.  
 μέγας ὃ βασιλεῦ, καλὸν, ὃ Θρήκη,  
 σκύμνον ἔθρεψας πολίαρχον ἴδεῖν.  
 ἵδε χρυσόδετον σώματος ἀλκῆ,  
 κλύε καὶ κόμπους; κωδωνοκρότους,  
 παρὰ πορπάκων κελαδοῦντας.  
 θεὸς, ὃ Τροία, θεὸς, αὐτὸς Ἀρης,  
 ὃ Στρυμόνιος πῶλος ἀοιδοῦ  
 Μούσης ἥκων καταπνεῖ σε.

---

### VII.—Translate into Greek Iambics.

*Alda.* And who art thou, thus usherless and unbidden,  
 Scarest my privacy?

*Bianca. (aside)* I must not speak yet;  
 For if I do, a curse will clog my utterance.

*Alda.* Nay, stand not with thy pale lips quivering  
Speak out, and freely. [nothings—

*Bianca.* Lady, there is one—

He's doomed to die, to die to-morrow morning ;  
And lo, 'tis eve already !—

*Alda.* He is doomed ?

Why then, the man must die—

*Bianca.* Nay, gentle lady.

Thou'rt high-born, rich, and beautiful : the princes,  
The prince of Florence, wait upon thy smiles.  
Like sunflowers in the golden light they love,  
Thy lips have such sweet melody—did it plead  
For one condemn'd but oh ! most innocent,  
'Twould be a music th' air would fall in love with,  
And never let it die, till it had won  
Its honest purpose.

*Alda.* What a wanton waste  
Of idle praise is here !

*Bianca.* Nay, think, oh ! think,  
What 'tis to give again a forfeit life.

Thou think'st that he's a murderer—'tis false.

*Alda.* Frivolous and weak : I could not if I would.

---

### PASSAGES—FIFTH WEEK.

#### I.—*Translate into English Prose.*

(A) Solis item quoque defectus, lunæque latebras,  
Pluribus e causis fieri tibi posse putandum est.  
Nam cur luna queat terram secludere, poscis,  
Lumine, et a terrâ altum caput obstruere ei,  
Objiciens cæcum radiis ardentibus orbem ?  
Tempore eodem aliud facere id non posse putetur  
Corpus, quod cassum labatur lumine semper ?  
Solque suos etiam dimittere languidus ignes  
Tempore cur certo nequeat, recreareque lumen,  
Quum loca præterit flammis infesta per auras :

Quæ faciunt ignes interstingui atque pariri ?  
 Et cur terra queat lunam spoliare vicissim  
 Lumine, et oppressum solem super ipsa tenere,  
 Menstrua dum rigidas coni perlabitur umbras :  
 Tempore eodem aliud nequeat succurrere lunæ  
 Corpus, vel supera solis perlabier orbem,  
 Quod radios interrumpat, lumenque profusum ?  
 Et tamen ipsa suo si fulget luna nitore,  
 Cur nequeat certâ mundi languescere parte,  
 Dum loca luminibus propriis inimica per exit ?

(B) Jam jam fata, soror, superant ; absiste morari :  
 Quo Deus, et quo dura vocat fortuna, sequamur.  
 Stat conferre manum *Æneæ*, stat quidquid acerbi est,  
 Morte pati ; nec me indecorum, germana, videbis  
 Amplius : hunc, oro, sine me furere ante furorem.  
 Dixit, et e curru saltum dedit ocios arvis ;  
 Perque hostes, per tela ruit, moestamque sororem  
 Deserit, et cursu rapido media agmina rumpit.  
 Ac veluti montis saxum de vertice præceps  
 Cum ruit avulsum vento, seu turbidus imber  
 Proluit, aut annis solvit sublapsa vetustas,  
 Fertur in abruptum magno mons improbus actu,  
 Exultatque solo, silvas, armenta, virosque,  
 Involvens secum : disjecta per agmina Turnus  
 Sic urbis ruit ad muros, ubi plurima fuso  
 Sanguine terra madet, striduntque hastilibus auræ ;  
 Significatque manu, et magno simul incipit ore :  
 Parcite jam, Rutuli ; et vos, tela inhibete, Latini :  
 Quæcunque est fortuna, mea est ; me verius unum  
 Pro vobis foedus luere, et decernere ferro.  
 Discessere omnes medii, spatiumque dedere.

---

II.—*Translate into Latin Prose.*

CHARACTER OF CRANMER.

Cranmer rose into favour by serving Henry in the disgraceful affair of his first divorce. He promoted the marriage of Anne Boleyn with the King. On a frivolous pretence

he pronounced that marriage null and void. On a pretence, if possible, still more frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleves. He attached himself to Cromwell while the fortunes of Cromwell flourished. He voted for cutting off Cromwell's head without a trial, when the tide of royal favour turned. He conformed backwards and forwards as the King changed his mind. He assisted, while Henry lived, in condemning to the flames those who denied the doctrine of transubstantiation. He found out, as soon as Henry was dead, that the doctrine was false. He was, however, not at a loss for people to burn. The authority of his station and of his grey hairs was employed to overcome the disgust with which an intelligent and virtuous child regarded persecution. Intolerance is always bad. But the sanguinary intolerance of a man who thus wavered in his creed excites a loathing, to which it is difficult to give vent without calling foul names.

---

### III.—*Translate into English Prose.*

Αμέλει ή δεισιδαιμονία δόξειεν ἀν εἶναι δειλία πρὸς τὸ δαιμόνιον ὁ δὲ δεισιδαιμων τοιοῦτός τις, οἷος ἐπὶ γρώνην ἀπονιψάμενος τὰς χεῖρας καὶ περιφράναμενος ἀπὸ ιεροῦ, δάφνην εἰς τὸ στόμα λαβών, οὕτω τὴν ἡμέραν περιπατεῖν. καὶ τὴν ὁδὸν ἐὰν παραδράμη γαλῆ, μὴ πρότερον πορευθῆναι, ἔως ἀν διεξέλθῃ τις, ἡ λίθους τρεῖς ὑπὲρ τῆς ὁδοῦ διαβάλῃ. καὶ ἐὰν ἵδη ὄφιν ἐν τῷ οἰκεῖ, ἐὰν παρείσαν, Σαβάζιον καλεῖν, ἐὰν δὲ ιερὸν, ἐνταῦθα ιερὸν εὐθὺς ἰδρύσασθαι. καὶ τῶν λιπαρῶν λίθων, τῶν ἐν ταῖς τριόδοις, παριῶν ἐκ τῆς ληκύθου ἔλαιον κατεχεῖν, καὶ ἐπὶ γόνατι πεσῶν καὶ προσκυνήσας, ἡπαλλάττεσθαι. καὶ ἐὰν μῆς θύλακον ἀλφίτων διαφάγη, πρὸς τὸν ἔηγητην ἐλθὼν ἐρωτᾶν, τί χρὴ ποιεῖν· καὶ ἐὰν ἀποκρίνηται αὐτῷ, ἐκδοῦναι τῷ σκυτοδέψῃ ἐπιφράψαι, μὴ προσέχειν τούτοις, ἀλλ' ἀποτραπεῖς ἐκθύσασθαι. καὶ πυκνὰ δὲ τὴν οἰκίαν καθῆραι δεινὸς, Ἐκάτης φάσκων ἐπαγωγὴν γεγονέναι· καὶ γλαῦκα βαδίζοντος αὐτοῦ ἵδη, ταράττεται. καὶ εἰπὼν “Αθηνᾶ κρείττων,” παρελθεῖν οὕτω. καὶ οὕτε μνήματι ἐπιβῆναι, οὕτε ἐπὶ νεκρὸν, οὕτε ἐπὶ λεχῶ ἐλθεῖν ἐθελῆσαι, ἀλλὰ τὸ μὴ μιαίνεσθαι συμφέρον φῆσας αὐτῷ.

IV.—*Translate into Latin Hexameters.*

For heaven's sake let us sit upon the ground  
 And tell sad stories of the death of kings :  
 How some have been deposed, some slain in war,  
 Some haunted by the ghosts they have deposed,  
 Some poisoned by their wives, some sleeping killed,  
 All murdered ; for within the hollow crown  
 That rounds the mortal temples of a king,  
 Keeps death his court ; and there the Antic sits  
 Scoffing his state, and grinning at his pomp ;  
 Allowing him a breath, a little scene,  
 To monarchise, be feared and kill with looks,  
 Infusing him with self and vain conceit ;  
 As if this flesh which walls about our life  
 Were brass impregnable ; and humoured thus,  
 Comes at the last, and with a little pin  
 Bores through his castle wall—and farewell King !

V.—*Translate into English Prose and into Latin Alcaics.*

δι' ἀέρος εἴθε ποτανοὶ<sup>1</sup>  
 γενοίμεθ' ὅθι στολάδες  
 οἰωνοὶ Λίβνες  
 ὅμβρον λιποῦσαι χειμέριον  
 νίσσονται πρέσβυτάτῃ  
 σύριγγι πειθόμεναι  
 ποιμένος, ὃς ἄβροχα πεδία καρπυφόρα τε γᾶς  
 ἐπιπετόμενος ἰαχεῖ.  
 ὡς πταναὶ δολιχαύχενες,  
 σύννομοι νεφέων δρόμον.  
 βῆτε Πλειάδας ὑπὸ μέσας  
 Ὄμριωνά τ' ἐννύχιον,  
 καρύξατ' ἀγγελίαν,  
 Εύρώταν ἐφεζόμεναι,  
 Μενέλεως δτι Δαρδάνου  
 πόλιν ἐλῶν δόμον ἥξει.

VI.—*Translate into Latin Prose.*

Men fear death as children fear to go into the dark ; as that natural fear in children is increased with tales, so is the other. Certainly the contemplation of death, as the wages of sin, and passage to another world, is holy and religious ; but fear of it as a tribute due unto nature, is weak. Yet in religious meditations there is sometimes mixture of vanity and of superstition. You shall read in some of the friars' books of Mortification, that a man should think with himself what the pain is, if he have but his finger's end pressed or tortured, and thereby imagine what the pains of death are when the whole body is corrupted and dissolved.

VII.—*Translate into English Prose.*

κακῶν δὲ πρεσβεύεται τὸ Λήμνιον  
λόγῳ γοῦται δὲ δήποθεν κατάπτυστον ὥκασεν δὲ τις  
τὸ δειπὸν αὖ Λημνίοισι πήμασιν.  
θεοστυγήτῳ δ' ἄχει  
βροτῶν ἀτιμωθὲν οἴχεται γένος.  
σέβει γὰρ οὕτις τὸ δυσφιλές θεοῖς.  
τί τῶνδ' οὐκ ἐνδίκως ἀγείρω ;  
τὸ δ' ἄγχι πνευμόνων ξίφος  
διανταίαν ὀξυπευκὲς οὐτῷ  
διαιτὶ Δίκας. τὸ μὴ θέμις γὰρ οὐ  
λὰξ πέδων πατούμενον. τὸ πᾶν Διὸς  
σέβας παρεκβάντες οὐ θεμίστως.  
Δίκας δ' ἐρείδεται πυθμῆν.  
προσχαλκεύει δ' Αἴσα φασγανουργὸς  
τέκνον δ' ἐπεισφέρει δόμοις  
αἰμάτων παλαιτέρων. τίνει μῆσος  
χρόνῳ κλυτὰ βυσσόφρων Ἐριγκύν.  
OP. παῖ, παῖ, θύρας ἀκουστὸν ἐρκείας κτύπον.  
τίς ἔνδον, ὡ παῖ, παῖ, μάλ' αὖθις, ἐν δόμοις ;  
τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ,  
εἴπερ φιλόξεν' ἔστιν Αλγίσθου βία.

(A) **VIII.—English Essay.**

The Causes of the Rise and Stability of the Papacy.

(B) **Divinity and History Questions.**

1. What are the few Sacred Books that exist in the world? (By 'Sacred Books' are intended those books that are regarded as authoritative Revelations proceeding from God.)

2. Mention some of the uninspired very great men, whose lives, teachings, and writings have permanently influenced posterity.

3. Explain the following texts:—

a. 'Agree with thine adversary quickly while thou art in the way with him.'

b. 'Charity shall cover a multitude of sins.'

c. 'Now abideth these three: faith, hope and charity; but the greatest of these is charity.'

d. 'Therefore if thine enemy thirst—coals of fire on his head.'

4. Who was the earliest Christian Historian after the authors of the four Gospels, and who were the authors of the earliest Christian Apologies to the Roman Emperors?

5. A short account of what is known of the history of Etruria.

6. The constitution and states of parties at Rome during the lifetime of Cicero.

7. The history of Argos, Babylon, Corinth and Tyre.

8. The effects on the world of the conquests of Alexander the Great.

9. Give a short account of the conquests of Mahommedan powers in Europe.

10. The origin of trial by jury.

11. Write a short account of Belisarius, of St. Louis, of Henry VII. of England, of John Hampden, and of Charles James Fox.

## PASSAGES—SIXTH WEEK.

I.—*Translate into English Prose.*

(A)

ηνδον δὲ πᾶσαι σώμασιν παρειμέναι,  
 αἱ μὲν, πρὸς ἐλάτης νῶτ' ἐρείσασαι φόβην,  
 αἱ δὲ, ἐν δρυσὶ φύλλοισι πρὸς πέδῳ κάρα  
 εἰκῇ βαλοῦσαι σωφρόνως, οὐχ ὡς σὺ φῆς  
 φύνωμένας κρατῆρι καὶ λωτοῦ ψόφῳ  
 θηρᾶν καθ' ὑλην Κύπριν ἡρημωμένας.  
 ή σὴ δὲ μήτηρ ὡλόλυκεν ἐν μέσαις  
 σταθεῖσα βάκχαις, ἐξ ὑπνου κινεῖν δέμας,  
 μυκήμαθ' ὡς ἡκουσει κεροφόρων βοῶν.  
 αἱ δὲ, ἀποβαλοῦσαι θαλερὸν ὄμμάτων ὑπνον,  
 ἀνῆκαν ὄρθαι, θαῦμ' ἰδεῖν εὐκοσμίας,  
 νέαι, παλαιαὶ, παρθένοι τ' ἔτ' ἄζυγες.  
 καὶ πρῶται μὲν καθεῖσαν εἰς ὄμονες κόμας,  
 νεβρίδας τ' ἀνεστείλανθ', δσαισιν ἀμμάτων  
 σύνδεσμ' ἐλέλυτο, καὶ καταστίκτους δορὰς  
 ὅφει κατεζώσαντο λιχμῶσιν γέννυν.  
 αἱ δὲ ἀγκάλαισι δορκάδ', ή σκύμνους λύκων  
 ἀγρίους ἔχουσαι, λευκὸν ἐδίδοσαν γάλα,  
 δσαις νεοτόκοις μαστὸς ἦν σπαργῶν ἔτι,  
 βρέφη λιπούσαις ἐπὶ δὲ ἔθεντο κισσίνους  
 στεφάνους δρυσὶ τε μίλακός τ' ἀνθεσφόρου.

(B)

σὲ, τὰν ὡδίνων λοχιᾶν  
 ἀνειλείθυιαν, ἐμὰν  
 'Αθάναν ἱκετεύω,  
 Προμηθεῖ Τιτᾶνι λοχευ-  
 θεῖσαν κατ' ἀκροτάτας  
 κορυφᾶς Διὸς· ὡς πότνα Νίκα,  
 μόλε Πύθιον οἰκον.  
 'Ολύμπου χρυσέων θαλάμων  
 πταμένα πρὸς ἀγνιὰς,  
 Φοιβήϊος ἔνθα γᾶς  
 μεσόμφαλος ἔστια  
 παρὰ χορευομένῳ τρίποδι  
 μαντέύματα κραίνει,  
 σὺ καὶ παῖς ἡ Λατογειὴς

δύο θεαὶ, δύο παρθένοι  
 κασίγνηται σεμναὶ τοῦ Φοίβου.  
 ἵκετεύσατε δ', ὡς κόραι,  
 τὸ παλαιὸν Ἐρεχθέως  
 γένος εὐτεκνίας χρονίου καθαροῖς  
 μαντεύμασι κύρσαι.  
 ὑπερβαλλούσας γὰρ ἔχει  
 θυντοῖς εὐδαιμονίας  
 ἀκίνητον ἀφορμὰν.  
 τέκνων οἵς ἀν καρποτρόφοι  
 λάμπωσιν ἐν θαλάμοις  
 πατρίοισι νεάνιδες ἥβαι,  
 διαδέκτορα πλοῦτον  
 ὡς ἔξοντές ἐκ πατέρων  
 ἐγέροις ἐπὶ τέκνοις  
 ἀλκά τε γὰρ ἐν κακοῖς  
 σύν τ' εὐτυχίαις φίλον,  
 δορὶ τε γῆ πατρίᾳ φέρει  
 σωτήριον ἀλκάν.

---

### II.—*Translate into Latin Elegiacs.*

That which her slender waist confined  
 Shall now my joyful temples bind :  
 No monarch but would give his crown  
 His arms might do what this has done.

It was my heaven's extremest sphere :  
 The pale that held that lovely deer :  
 My joy, my grief, my hope, my love  
 Did all within this circle move.

A narrow compass, and yet there,  
 Dwelt all that's good, and all that's fair.

---

### III.—*Translate into English Prose.*

Condita laudabit Magni socer impius ossa.  
 modo securus venie, fassusque sepulchrum

Posce caput ! Cogit pietas imponere finem  
 Officio, semiusta rapit, resolutaque nondum  
 Ossa satis, nervis et inustis plena medullis,  
*Æ*quoreâ restinguit aquâ, congestaque in unum  
 Parvâ clausit humo : tum ne levis aura reiectos  
 Auferret cineres, saxo compressit arenam :  
 Nautaque ne bustum religato fune moveret,  
 Inscriptis sacram semiusto stipite nomen :  
 'Hic situs est Magnus.' Placet hoc, Fortuna, sepulcrum  
 Dicere Pompeii : quo condi maluit illum,  
 Quam terrâ caruisse sacer ? Temeraria dextra  
 Cur obicis Magno tumulum, manesque vagantes  
 Includis ? Situs est, quâ terra extrema refuso  
 Pendet in Oceano. Romanum nomen, et omne  
 Imperium Magno est tumuli modus ! Obrue saxa  
 Crimine plena Deûm : si tota est Herculis *Cete*,  
 Et juga tota vacant Bromio Nyseïa ; quare  
 Unus in *Ægypto* Magni lapis ? omnia Lagi  
 Rura tenere potest, si nullo cespite nomen  
 Hæserit. Erremus populi, cinerumque tuorum,  
 Magne, metu nullas Nili calcemus arenas.

---

*IV.—Translate into Latin Elegiacs.*

He who hath bent him o'er the dead  
 Ere the first day of death is fled,  
 The first dark day of nothingness,  
 The last of danger and distress  
 (Before decay's effacing fingers  
 Have swept the lines where beauty lingers),  
 And marked the mild angelic air,  
 The rapture of repose that's there,  
 The fixed yet tender traits that streak  
 The languor of the placid cheek,  
 And—but for that sad shrouded eye,  
 That fires not, wins not, weeps not, now,  
 And but for that chill, changeless brow,  
 Where cold obstruction's apathy

Appals the gazing mourner's heart,  
 As if to him it could impart  
 The doom he dreads, yet dwells upon ;  
 Yes, but for these, and these alone,  
 Some moments, ay, one treacherous hour,  
 He still might doubt the tyrant's power ;  
 So fair, so calm, so softly seal'd,  
 The first, last look by death reveal'd !  
 Such is the aspect of this shore ;  
 'Tis Greece, but living Greece no more !  
 So coldly sweet, so deadly fair,  
 We start, for soul is wanting there.

---

V.—*Translate into English Prose.*

(A) ἐν δ' ἐτίθη νειὸν μαλακὴν, πίειραν ἄρουραν,  
 εὑρεῖαν, τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ  
 ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.  
 οἱ δ' ὑπότε στρέψαντες ἰκόλατο τέλσον ἀρούρης,  
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου  
 δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὅγμους,  
 ιέμενοι νειοῖ βαθείης τέλσον ἰκέσθαι.  
 ή δὲ μελαίνετ' ὅπισθεν, ἀρηρομένη δὲ ἐῷκει  
 χρυσείη περ ἑοῦσα· τὸ δὴ περὶ θαῦμ' ἐτέτυκτο.  
 ἐν δ' ἐτίθη τέμενος βασιλῆιον· ἔνθα δ' ἔριθοι  
 ἥμων, ὅξειας δρεπάνας ἐν χερσὶν ἔχοντες·  
 δράγματα δ' ἄλλα μετ' ὅγμον ἐπήγριμα πίπτον ἔραζε,  
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανοῦσι δέοντο.  
 τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὅπισθεν  
 παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες,  
 ἀσπερχὲς πάρεχον· βασιλεὺς δ' ἐν τοῖσι σιωπῆ  
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὅγμου γηθόσυνος κῆρο.  
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαιτα πένοντο·  
 βοῦν δ' ἱερεύσαντες μέγαν, ἀμφεπον· αἱ δὲ γυναῖκες  
 δεῖπνοι ἐρίθιοισιν λεῦκ' ἄλφιτα πολλὰ πάλυνον.

(B) ὡς ἔφαθ'. "Ηφαιστος δὲ τιτύσκετο θεσπιδαὲς πῦρ.  
 πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καῖε δὲ νεκροὺς

πολλοὺς, οἵ ῥα κατ' αὐτὸν ἔσαν ἄλις, οὓς κτάν' Αχιλλεύς· πᾶν δ' ἔξηράνθη πεδίον, σχέτο δ' ἄγλαδν ὕδωρ. ὡς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ ἀλωὴν αἰψ' ἀν ξηράνηρ· χαίρει δὲ, μιν δις τις ἐθείρη· ὡς ἔξηράνθη πεδίον πᾶν, κάδδ' ἄρα νεκρούς κῆρεν. ὁ δ' ἔς ποταμὸν τρέψεν φλόγα παμφανώσαν. καίοντο πτελέαι τε καὶ ἴτεαι ἡδὲ μυρίκαι, καίετο δὲ λωτός τε ἵδε θρύνον ἡδὲ κύπειρον, τὰ περὶ καλὰ ρέεθρα ἄλις πνημοῖο πεφύκει. τείροντ' ἐγχέλυνές τε καὶ ἵθινες οἵ κατὰ δίνας, οἵ κατὰ καλὰ ρέεθρα κυβίστων ἔνθα καὶ ἔνθα πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο. καίετο δ' ἴς ποταμοῖο, ἔπος τ' ἔφατ' ἐκ τ' ὀνύμαζεν.

“Ἡφαῖστος”, οὐ τις σοὶ γε θεῶν δύνατ’ ἀντιφερίζειν, οὐδέ’ ἀν ἐγώ σοὶ γ’ ἀδε πυρὶ φλεγέθοιτι μαχοίμην. λῆγ’ ἔριδος, Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεὺς ἀστεος ἔξαλάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;

(A)

VI.—*Translate into English Prose.*

BA. μωκᾶσθαι μ' ἄρχη τύ; τυφλὸς δ' οὐκ αὐτὸς ὁ Πλοῦτος, ἀλλὰ καὶ ὀφρόντιστος Ἐρως. μηδὲν μέγα μυθεῦ. MI. οὐ μέγα μυθεῦμαι· τὸ μόνον κατάβαλλε τὸ λᾶον, καὶ τι κόρας φιλικὸν μέλος ἀμβάλευ. ἄδιον οὐτῶς ἔργαξῃ· καὶ μὰν πρότερόν ποκα μουσικὸς ἥσθα. BA. Μῶσαι πιερίδες, συναείσατε τὰν ῥαδιγάν μοι παιδό· ὃν γάρ χ' ἄψησθε θεαί, καλὰ πάντα ποεῖτε. Βομβύνκα χαρίεσσα, Σύραν καλέοντί τυ πάντες, Ισχύαν, ἀλιόκανστον, ἐγὼ δὲ μόνος μελίχλωρον. καὶ τὸ ἵον μέλαν ἐστὶ καὶ ἀ γραπτὰ ὑάκινθος, ἀλλ' ἔμπας ἐν τοῖς στεφάνοις τὰ πράτα λέγονται. ἀ αἰξ̄ τὰν κύτισον, ὁ λύκος τὰν αἴγα διώκει, ἀ γέρανος τῶροτρον, ἐγὼ δ' ἐπὶ τὸν μεμάνημαι. αἴθε μοι ἡς, ὅσσα Κροῖσόν ποκα φαντὶ πέπασθαι, χρύσεοι ἀμφότεροι κ' ἀνεκείμεθα τῷ Ἀφροδίτῃ, τῶς αὐλῶς μει ἔχοισα καὶ ἡ ρόδον ἡ μᾶλον τύ, σχῆμα δ' ἐγὼ καὶ καινὰς ἐπ' ἀμφοτέροισιν ἀμύκλας. Βομβύνκα χαρίεσσ', οἵ μὲν πόδες ἀστράγαλοι τεν,

MI. ἀ φωνὰ δὲ τρύχνος· τὸν μὰν τρόπον οὐκ ἔχω εἰπεῖν.  
 ἦ καλὰς ἀμὲ ποιῶν ἐλελάθη βοῦκος ἀοιδάς.  
 ὡς εὖ τὰν ἰδέαν τὰς ἀρμονίας ἐμέτρησεν.  
 ὅμοι τῷ πώγωνος, ὃν ἀλιθίως ἀνέφυσα.

(B) 'Ησιόδον τόδ' ἄεισμα καὶ ὁ τρόπος. οὐ τὸν ἀοιδὸν  
 ἔσχατον, ἀλλ' ὅχ' ἄκρον, καὶ τὸ μελιχρότατον  
 τῶν ἐπέων ὁ Σολεὺς ἀπεμάξατο. χαίρετε λεπταὶ  
 δίησιες, 'Αρήτου σύντονος ἀγρυπνίη.

---

### VII.—*Translate into Greek Iambics.*

*Elder Brother*—

Unruffle, ye faint Stars, and thou, fair Moon,  
 That wont'st to love the trav'ller's benison,  
 Stoop thy pale visage through an amber cloud,  
 And disinherit Chaos, that reigns here  
 In double night of darkness and of shades ;  
 Or if your influence be quite damm'd up  
 With black usurping mists, some gentle taper,  
 Though a rush candle from the wicket hole  
 Of some clay habitation, visit us  
 With thy long levell'd rule of streaming light,  
 And thou shalt be our star of Arcady,  
 Or Tyrian cynosure.

---

### VIII.—*Divinity Questions.*

1. There are thousands of various readings in the MSS. of the Greek Testament. Show that this increases instead of decreasing the probability of our getting an accurate text.
2. How ought the following to be rendered ?—
  - a. 'Is not this the Son of David ?'
  - b. 'Many bore false witness against Him, but their witness did not agree.'
  - c. 'Leave us alone, what have we to do with Thee ?'
  - d. 'Which of you, by taking thought, can add one cubit to his stature ?'

e. 'I give tithes of all that I possess.'

f. 'Having finished all the temptation.'

g. 'And bore what was cast therein.'

3. 'From the blood of righteous Abel to the blood of Zachariah.' Why may it be supposed that the martyrdom of Zachariah is fixed as the period of time up to which vengeance is due?

4. 'Saul, Saul, why persecutest thou me?' When else did our Lord, when on earth, use the same habit of addressing by their names those whom he was gently reproofing or chiding?

5. Explain the following terms which are used in Biblical criticism:—(1) Paradiplomatic, (2) Telic, (3) Ecstatic, (4) Anarthrous, (5) Eschatology, (6) Pericope, (7) Scholion, (8) Catena, (9) Itacism.

6. What quotations from, and allusions to, the Book of Genesis are made by our Lord?

7. The first four general Councils of the Church: their names, and, very briefly, what were they about?

8. Mention cases where prophecies were given to persons not Jews.

---

## PASSAGES—SEVENTH WEEK.

### I.—*Translate into English Prose.*

"Ενθα δ' ἐπεὶ τὰ ἔκαστα νόῳ πεμπάσσατο κούρη,  
δὴ ῥά μιν ὁξεῖαι κραδίην ἐλέλιξαν ἀνίαι,  
νωλεμές· αἴψα δὲ νόσφιν Ἰησονα μοῦνον ἐταίρων  
ἐκπροκαλεσσαμένη ἄγεν ἄλλυδις, δόρ' ἐλίασθεν  
πολλὸν ἐκὺς, στονόνεντα δ' ἐιωπαδίς ἔκφατο μῦθον.

Αἰσονίδη, τίνα τήνδε συναρτύνασθε μενοινὴν  
ἀμφ' ἐμοὶ; ἡέ σε πάγχυ λαθαφροσύναις ἐνέκαν  
ἄγλαται, τῶν δ' οὐ τι μεταπρέπη, δόσσ' ἀγόρευεις  
χρειοῖ ἐνισχόμενος; ποῦ τοι Διὸς Ἰκεσίοιο  
ὅργια; ποῦ δὲ μελιχραὶ ὑποσχέσιες βεβάσιν;  
ἥς ἐγὼ οὐ κατὰ κόσμον, ἀναιδήτῳ ἴότητι,  
πάτρην τε, κλέα τε μεγάρων, αὐτούς τε τοκῆας

νοσφισάμην, τὰ μοι ἦεν ὑπέρτατα· τηλόθι δ' οἵη λυγρῆσιν κατὰ πόντον ἄμ' ἀλκυόνεσσι φορεῦμαι, σῶν ἔνεκεν καμάτων, ἵνα μοι σόος ἀμφί τε βουσὸν ἀμφί τε γηγενέεσσιν, ἀναπλήσειας ἀέθλους.

ὕστατον αὖ καὶ κῶας, ἐφ' φύλοος ὑμμιν ἐτύχθη. εἰλες ἐμῷ ματίῃ· κατὰ δὲ οὐλοὸν αἰσχος ἔχενα θηλυτέραις. τῷ φημὶ τεὴν κούρη τε, δάμαρ τε, αὐτοκασιγνήτη τε μεθ' Ἑλλάδα γαῖαν ἔπεσθαι. πάντη τυν πρόφρων ὑπερίστασο, μηδὲ ἐμὲ μούνην σεῖο λίπης ἀπάνευθεν, ἐποιχόμενος βασιλῆας.

(*To be continued.*)

---

II.—*Translate into Latin Verse.*

VERSES TO A LADY ON RECEIVING FROM HER A SPRIG OF MYRTLE.

What hopes, what terrors does thy gift create,  
Ambiguous emblem of uncertain fate !  
The myrtle, ensign of supreme command,  
Consigned by Venus to Melissa's hand ;  
Not less capricious than a reigning fair,  
Now grants, and now rejects a lover's prayer.  
In myrtle shades oft sings the happy swain,  
In myrtle shades despairing ghosts complain.  
The myrtle crowns the happy lovers' heads,  
The unhappy lover's grave the myrtle spreads :  
Oh ! then the meaning of thy gift impart,  
And ease the throbbing of an anxious heart !  
Soon must this bough, as you shall fix his doom,  
Adorn Philander's head or grace his tomb.

---

III.—*Translate into English Prose.*

Multæ et atroces inter se militum cædes, post seditionem Ticini coæptam manente legionum auxiliorumque discordiâ ; ubi adversus paganos certandum foret, consensu. Sed

plurima strages ad septimum ab urbe lapidem. Singulis ibi militibus Vitellius paratos cibos ut gladiatorium saginam dividebat ; et effusa plebes totis se castris miscuerat. Incuriosos milites (vernaculâ utebantur urbanitate), quidam spoliavere, abscisis furtim balteis, an accincti forent rogitantes. Non tulit ludibrium insolens contumelie animus ; inermem populum gladiis invasere : cæsus inter alios pater militis, cum filium comitaretur ; deinde agnitus, et, vulgatâ cæde, temperatum ab innoxiis. In urbe tamen trepidatum, præcurrentibus passim militibus. Forum maxime petebant, cupidine visendi locum in quo Galba jacuisset. Nec minus sœvum spectaculum erant ipsi, tergis ferarum et ingentibus telis horrentes, cum turbam populi per inscitiam parum vitarent, aut, ubi lubrico viæ vel occursu alicujus procidissent, ad jurgium, mox ad manus et ferrum transirent. Quin et Tribuni Præfectique cum terrore et armatorum catervis volitabant.

---

**IV.—*Translate into Greek Iambics.***

This royal throne of kings, this sceptred isle,  
 This earth of majesty, this seat of Mars,  
 This other Eden, demi-paradise;  
 This fortress, built by nature for herself  
 Against infection, and the hand of war ;  
 This happy breed of men, this little world :  
 This precious stone set in the silver sea,  
 Which serves it in the office of a wall,  
 Or as a moat defensive to a house,  
 Against the envy of less happier lands ;  
 This blessed plot, this earth, this realm, this England,  
 This nurse, this teeming womb of royal kings,  
 Fear'd by their breed, and famous by their birth,  
 Renowned for their deeds as far from home,  
 (For Christian service, and true chivalry,)  
 As is the sepulchre in stubborn Jewry,  
 Of the world's ransom, blessed Mary's son ;  
 This land of such dear souls, this dear dear land,  
 Dear for her reputation through the world,

Is now leased out (I die pronouncing it)  
 Like to a tenement, or pelting farm :  
 England, bound in by the triumphant sea,  
 Whose rocky shore beats back the envious siege  
 Of watery Neptune, is now bound in with shame,  
 With inky blots, and rotten parchment bonds ;  
 That England, that was wont to conquer others,  
 Hath made a shameful conquest of itself :  
 Oh, would the scandal vanish with my life,  
 How happy then were my ensuing death.'

---

V.—*Translate into English Prose.*

Ergo insperatâ deprensum in luce repente,  
 Inclusumque cavo saxo, atque insueta rudentem,  
 Desuper Alcides telis premit, omniaque arma  
 Advocat, et ramis vastisque molaribus instat.  
 Ille autem, neque enim fuga jam super ulla pericli,  
 Faucibus ingentem fumum, mirabile dictu,  
 Evomit, involvitque domum caligine cæcâ,  
 Prospectum eripiens oculis, glomeratque sub antro  
 Fumiferam noctem, commixtis igne tenebris.  
 Non tulit Alcides animis, seque ipse per ignem  
 Præcipiti jecit saltu, qua plurimus undam  
 Fumus agit, nebulâque ingens specus æstuat atrâ.  
 Hic Cacum in tenebris incendia vasta vomentem  
 Corripit, in nodum complexus, et angit inhærens  
 Elisos oculos, et siccum sanguine guttur.  
 Panditur extemplo foribus domus atra revulsis :  
 Abstractæque boves abjuratæque rapinae  
 Cœlo ostenduntur ; pedibusque informe cadaver  
 Protrahitur : nequeunt expleri corda tuendæ  
 Terribiles oculos, vultum, villosaque setis  
 Pectora semiferi, atque extinctos faucibus ignes.

---

VI.—*Translate into English Prose.*

ΚΛ. ἔστιν θάλασσα, τίς δέ νιν κατασβέσει;  
 τρέφουσα πολλῆς πορφύρις ἵσάργυρον  
 κηκῆδα παγκαίνιστον, εἰμάτων βαφάς.  
 οἴκοις δὲ ὑπάρχει τῶνδε συν θεοῖς, ἀναξ,  
 ἔχειν πένεσθαι δ' οὐκ ἐπίσταται δόμος.  
 πολλῶν πατησμὸν δὲ εἰμάτων ἀν ηὑξάμην,  
 δόμοισι προύνεχθέντος ἐν χρηστηρίοις,  
 ψυχῆς κόμιστρα τῆσδε μηχανωμένη.  
 ῥίζης γὰρ οὖσης φυλλάς ἵκετ' ἐς δόμους,  
 σκιὰν ὑπερτείνασα σειρίου κυνός.  
 καὶ σοῦ μολόντος δωματῖτιν ἔστιαν,  
 θάλπος μὲν ἐν χειμῶνι σημαίνεις μολόν·  
 δταν δὲ τεύχη Ζεὺς ἀπ' ὅμφακος πικρᾶς  
 οἶνον, τότ' ἡδη ψυχος ἐν δόμοις πέλει,  
 ἀνδρος τελείου δῶμ' ἐπιστρωφωμένου.  
 Ζεῦ, Ζεῦ τέλειε, τὰς ἔμας εὐχάς τέλει·  
 μέλοι δέ τοι σοὶ τῶνπερ ἀν μέλλης τελεῖν.

ΧΟ. τίπτε μοι τόδ' ἐμπέδως  
 δεῖμα προστατήριον  
 καρδίας τερασκόπου ποτᾶται,  
 μαντιπολεῖ δὲ ἀκέλευστος ἀμισθος ἀοιδά·  
 οὐδὲ ἀποτύπων δίκαν  
 δυσκρίτων ὀνειράτων  
 θάρσος εὐπιθὲς ἵζει  
 φρενὸς φίλον θρόνον; χρόνος δὲ ἐπεὶ  
 πρυμνησίων ξυγεμβόλαις  
 ψαμμίας ἀκάτα παρήβησεν, εὗθ' ὑπ' "Ιλιον  
 ὥρτο ναυβάτας στρατός.  
 πεύθομαι δὲ ἀπ' ὅμμάτων  
 νόστον, αὐτόμαρτυς ὥν.  
 τὸν δὲ ἄνευ λύρας ὅμως ὑμνωδεῖ  
 θρῆνον Ἐρινύος αὐτοδιδακτος ἔσωθεν  
 θυμὸς, οὐ τὸ πᾶν ἔχων  
 ἐλπίδος φίλον θράσος.  
 σπλάγχνα δὲ οὐτὶ ματάζει  
 πρὸς ἐνδίκοις φρεσὶν τελεσφόροις  
 δίναις κυκλούμενον κέαρ.

VII.—*Translate into English Prose.*

Disce, quid Esquilias hac nocte fugârit aquosas,  
 Cum vicina novis turba cucurrit agris.  
 Lanuvium antiqui vetus est tutela draconis,  
 Hic, ubi tam rarae non perit hora moræ,  
 Qua sacer abripitur cæco descensus hiatu,  
 Qua penetrat, (virgo, tale iter omne cave !)  
 Jejuni serpentis honos, cum pabula poscit  
 Annua, et ex imâ sibila torquet humo.  
 Talia demissæ pallent ad sacra puellæ,  
 Cum temere anguino creditur ore manus,  
 Ille sibi admotas a virgine corripit escas :  
 Virginis in palmis ipsa canistra tremunt.  
 Si fuerint castæ, redeunt in colla parentum ;  
 Clamantque agricolæ, 'Fertilis annus erit.'  
 Huc mea detonsis advecta est Cynthia mannis :  
 Causa fuit Juno, sed mage causa Venus.  
 Appia, dic, quæso, quantum te teste triumphum  
 Egerit, effusis per tua saxa rotis ;  
 Turpis in arcanâ sonnit cum rixa tabernâ ;  
 Si sine me, famæ non sine labe meæ.  
 Spectaculum ipsa sedens primo temone pependit,  
 Ausa per impuros fræna movere locos.  
 Serica nam taceo volvi carpenta nepotis,  
 Atque armillatos colla Molossa canes ;  
 Qui dabit immundæ venalia fata saginæ,  
 Vincet ubi erasas barba pudenda genas.

VIII.—*Translate into Greek Prose.*

First excogitate matter ; then words ; and examine the weight of each ; and be better at the end than the beginning, and in the beginning than in the middle. Express fully but not profusely : and yet there are places in which we should let out all our sail, and others in which we should contract and take it in. Understand those to whom

you are to speak; consider what they will hear with most attention; what is most longed for; what will leave the sweetest memorial of the past, and allusions to things known and pleasing.

---

### PASSAGES—EIGHTH WEEK.

#### I.—*Translate into English Prose.*

ἀλλ' αὐτως εἰρυσο· δίκη δέ τοι ἔμπεδος ἔστω,  
 καὶ θέμις, ἦν ἄμφω συνυρέσσαμεν· ἡ συ γ' ἔπειτα  
 φασγάνῳ αὐτίκα τόνδε μέσον διά λαιμὸν ἀμῆσαι,  
 δοφρ' ἐπίηρα φέρωμαι ἑοικότα μαργοσύνησι.  
 σχέτλει, εἰ κεν δὴ με κασιγνήτοιο δικάσσῃ  
 ἔμμεναι οὐτος ἄναξ. τῷ ἐπίσχετε τάσδ' ἀλεγεινὰς  
 ἄμφω συνθεσίας. πῶς ἔξομαι ὅμματα πατρὸς;  
 ἡὲ μάλ' εὐκλείης; τίνα δ' οὐ τίσιν, ἡὲ βαρεῖαν  
 ἄτην οὐ σμυγερῶς, δεινῶν ὑπερ, οὐα ἕοργα,  
 ὀτλήσω; οὐ κεν θυμηδέα νόστον ἔλοιο·  
 μὴ τόδε παμβασίλεια Διὸς τελέσειεν ἄκοιτις,  
 ἢ ἐπικυδαίεις, μνήσαιο δέ κεν πωτ' ἔμετο,  
 στρευγόμενος καμάτοισα. δέρος δέ τοι Ἰσον ὀνείροις  
 οἴχοιτ' εἰς ἔρεβος μεταμώνιον. ἐκ δέ κε πάτρης  
 αὐτίκ' ἔμαι σ' ἐλάσσειαν Εριννύες· οὐα καὶ αὐτῇ  
 σῇ πίθον ἀτροπίῃ, τὰ μὲν οὐ θέμις ἀκράαντα  
 ἐν γαίῃ πεσέειν· μάλα γὰρ μέγαν ἥλιγες δροκον,  
 νηλεές. ἀλλ' οὐ θήν μοι ἐπιλλίζοντες ὀπίσσω  
 δὴν ἔσσεσθ' εὐκηλοι ἔκητι γε συιθεσιάων.  
 ὡς φάτ' ἀναζείουσα βαρὺν χόλον· ἵετο δ' ἢ γε  
 νῆα καταφλέξαι, διά τ' ἔμπεδα πάντα κεάσσαι,  
 ἐν δὲ πεσεῖν αὐτῇ μαλερῷ πυρί.

---

#### II.—*Translate into English Prose.*

Heus age, responde: minimum est, quod scire labore.  
 De Jove quid sentis? Estne, ut præponere cures  
 Hunc—? cuinam?—cuinam!—vis Staio? An scilicet hæres,  
 Quis potior judex, puerisve quis aptior orbis?

Hoc igitur, quo tu Jovis aurem impellere tentas,  
 Dic agedum Staio. ‘ Proh Jupiter ! O bone ’ (clamet),  
 ‘ Jupiter ! ’ At sese non clamet Jupiter ipse ?  
 Ignovisse putas, quia, cum tonat, ocius iley  
 Sulphure discutitur sacro, quam tuque domusque ?  
 An, quia non, fibris oyium, Ergennâque jubente,  
 Triste jaces lucis evitandumque bidental,  
 Idcirco stolidam præbet tibi vellere barbam  
 Jupiter ? Aut quidnam est, quâ tu mercede Deorum  
 Emeris auriculas ? Pulmone et lactibus unctis ?

Ecce avia, aut metuens Divum matertera, cunis  
 Exemit puerum, frontemque atque uda labella  
 Infami digito, et lustralibus ante salivis  
 Expiat, urentes oculos inhibere perita ;  
 Tunc manibus quatit, et “ spem macram supplice voto  
 Nunc Licinî in campos, nunc Crassi mittit in ædes :  
 Hunc optent generum rex et regina : puellæ  
 Hunc rapiant : quicquid calcaverit hic, rosa fiat.’  
 Ast ego nutrici non mando vota ; negato,  
 Jupiter, hæc illi, quamvis te albata rogârit !  
 Poscis opem nervis, corpusque fidele senectæ :  
 Esto, age ; sed pingues patinæ, tucetaque crassa  
 Annuere his superos vetuere ; Jovemque morantur.

---

### III.—*Translate into Latin Prose.*

When Aurelian assumed his seat, his manly grace and majestic figure taught the barbarians to revere the person as well as the purple of their conqueror. The ambassadors fell prostrate on the ground in silence. They were commanded to rise, and permitted to speak. By the assistance of interpreters they extenuated their perfidy, magnified their exploits, expatiated on the vicissitudes of fortune and the advantages of peace ; and, with an ill-timed confidence, demanded a large subsidy, as the price of the alliance which they offered to the Romans. The answer of the emperor was stern and imperious. He treated their offer with contempt, and their demand with indignation : re-

proached the barbarians, that they were as ignorant of the arts of war as of the laws of peace; and finally dismissed them with the choice only of submitting to his unconditioned mercy, or awaiting the utmost severity of his resentment.

---

**IV.—Translate into Latin Hexameters.**

While thus he spake, th' angelic squadron bright  
Turn'd fiery red, sharp'ning in mooned horns  
Their phalanx, and began to hem him round  
With ported spears, as thick as when a field  
Of Ceres ripe for harvest waving bends  
Her bearded grove of ears, which way the wind  
Sways them; the careful ploughman doubting stands,  
Lest on the threshing-floor his hopeful sheaves  
Prove chaff. On the other side, Satan, alarmed,  
Collecting all his might, dilated stood,  
Like Teneriff or Atlas unremoved:  
His stature reach'd the sky, and on his crest  
Sat horror plum'd; nor wanted in his grasp  
What seem'd both spear and shield. Now dreadful deeds  
Might have ensu'd, nor only Paradise,  
In this commotion, but the starry cope  
Of heaven, perhaps, or all the elements  
At least had gone to wrack, disturb'd and torn  
With violence of this conflict, had not soon  
Th' Eternal, to prevent such horrid fray,  
Hung forth in heaven his golden scales, yet seen  
Betwixt Astrea and the Scorpion sign,  
Wherein all things created first he weigh'd,  
The pendulous round earth with balanced air  
In counterpoise; now ponders all events,  
Battles and realms; in these he put two weights,  
The sequel each of parting and of fight;  
The latter quick upflew, and kicked the beam.

---

**V.—Translate into Latin Prose.**

It was indeed a dreadful evening. The howling of the storm mingled with the shrieks of the sea-fowl, and sounded like the dirge of the three devoted beings, who, pent between two of the most magnificent, yet most dreadful objects of nature—a raging tide and an insurmountable precipice—toiled along their painful and dangerous path, often lashed by the spray of some giant billow, which threw itself higher on the beach than those that had preceded it. Each minute did their enemy gain ground perceptibly upon them! Still, however, loth to relinquish the last hopes of life, they bent their eyes on the black rock pointed out by Ochiltree. It was yet distinctly visible among the breakers, and continued to be so, until they came to a turn in their precarious path, where an intervening projection of rock hid it from their sight. Deprived of the view of the beacon on which they had relied, they now experienced the double agony of terror and suspense. They struggled forward, however; but, when they arrived at the point from which they ought to have seen the crag, it was no longer visible. The signal of safety was lost among a thousand white breakers, which, dashing upon the point of the promontory, rose in prodigious sheets of snowy foam, as high as the mast of a first-rate man-of-war, against the dark brow of the precipice.

---

**VI.—Translate into English Prose.**

Pulso Tarquinio, adversum Patrum factiones multa populus paravit tuendæ libertatis et firmandæ concordiæ; creatique decemviri, et accitis quæ usquam egregia, compositæ duodecim tabulæ, finis æqui juris. Nam secutæ leges, etsi aliquando in maleficos ex delicto, sœpius tamen dissensione ordinum et apiscendi inlicitos honores, aut pellendi claros viros, aliaque ob prava, per vim latæ sunt.

Hinc Gracchi et Saturnini, turbatores plebis; nec minor largitor, nomine senatus, Drusus; corrupti spe, aut inlusi per intercessionem socii. Ac ne bello quidem Italico, mox civili, omissum quin multa et diversa sciscerentur: donec L. Sulla Dictator, abolitis vel conversis prioribus, cum plura addidisset, otium ei rei haud in longum paravit; statim turbidis Lepidi rogationibus, neque multo post Tribunis redditâ licentiâ, quoquo vellent, populum agitandi. Jamque non modo in commune, sed in singulos homines latee quæstiones: et corruptissimâ Repub. plurimæ leges.

## PASSAGES—NINTH WEEK.

I.—*Translate into English Prose.*

εῦχομαι δ' ἔξ ἐμᾶς ἐλπίδος ψύθη πεσεῖν,  
ἔς τὸ μὴ τελεσφόρον.  
μάλα γέ τοι τὸ ταῖς πολλᾶς ὑγιείας  
ἀκόρεστον τέρμα. νόσος γὰρ  
γείτων ὅμοτοιχος ἐρείδει,  
καὶ πότμος εὐθυπαρῶν  
ἀνδρὸς ἔπαισεν  
ἄφαντον ἔρμα.  
καὶ τὸ μὲν πρὸ χρημάτων  
κτησίων ὄκνος βαλὼν,  
σφενδόνας ἀπ' εὐμέτρουν,  
οὐκ ἔδυ πρόπτας δόμος  
πημονᾶς γέμων ἄγαν  
οὐδ' ἐπόντισε σκάφος.  
πολλά τοι δόσις ἔκ Διὸς ἀμφιλαφῆς τε καὶ ἔξ ἀλόκων ἐπιτειᾶν  
νῆστιν ἀλεσε νόσον.  
τὸ δ' ἐπὶ γᾶν ἀπαξ πεσὸν θανάσιμον  
προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἀν  
πάλιν ἀγκαλέσαιτ' ἐπαείδων;  
οὐδὲ τὸν ὄρθοδαη  
τῶν φθιμένων ἀνάγειν

Ζεὺς αὐτὸν ἔπαντος ἐπ' εὐλαβεῖσα.  
 εἰ δὲ μὴ τεταγμένα  
 μοῖρα μοῖραν ἐκ θεῶν  
 εἰργε μὲν πλέον φέρειν,  
 προφθάσασα καρδία  
 γλῶσσαν ἀντάδει ἔχει.  
 νῦν δὲ ὑπὸ σκότῳ βρέμει  
 θυμαλγής τε καὶ οὐδὲν ἐπελπομένα ποτὲ καίριον ἐκτολυπεύσειν,  
 ζωπυρουμένας φρενός.

---

II.—*Translate into English Prose.*

'Tu loqueris, cum sis jam noto fabula libro,  
 Et tua sit toto Cynthia lecta foro ?'  
 Cui non his verbis aspergat tempora sudor ?  
 Aut pudor ingenuis, aut reticendus amor.  
 Quod si tam facilis spiraret Cynthia nobis,  
 Non ego nequitiæ dicerer esse caput ;  
 Nec sic per totam infamis traducerer urbem,  
 Uerer et quamvis nomine verba darem.  
 Quare ne tibi sit mirum me quærere viles :  
 Parcius infamant ; num tibi causa levis ?  
 Et modo pavonis caudæ flabella superbæ,  
 Et manibus durâ frigus habere pilâ,  
 Et cupid iratum talos me poscere eburnos,  
 Quæque nitent Sacrâ vilia dona Viâ.  
 Ac peream, si me ista movent dispendia ; sed me  
 Fallaci dominæ jam pudet esse jocum.

---

III.—*Translate into English Prose.*

Principio, quantum cœli tegit impetus ingens,  
 Inde avidam partem montes sylvæque ferarum  
 Possedere, tenent rupes, vastæque paludes,  
 Et mare, quod late terrarum distinet oras.  
 Inde duas porro prope partes fervidus ardor,

Assiduusque gelī casus, mortalibus aufert:  
 Quod superest arvi, tamen id natura suā vi  
 Sentibus obducat, ni vis humana resistat,  
 Vitai causā valido consueta bidenti  
 Ingemere, et terram pressis proscindere aratris.  
 Si non fœcundas vertentes vomere glebas,  
 Terraīque solum subigentes cimus ad ortus,  
 Sponte suā nequeant liquidas existere in auras:  
 Et tamen interdum magno quæsita labore,  
 Quæ jam per terras frondent, atque omnia florent;  
 Aut nimiis torret fervoribus ætherius sol,  
 Aut subiti perimunt imbræ, gelidæque pruinæ,  
 Flabraque ventorum violento turbine vexant.

Præterea genus horriferum natura ferarum,  
 Humanæ genti infestum, terrâque marique,  
 Cur alit, atque auget? cur anni tempora morbos  
 Apportant? quare mors immatura vagatur?

Tum porro puer, ut sævis projectus ab undis  
 Navita, nudus humi jacet, infans, indigus omni  
 Vitali auxilio: cum primum in luminis oras  
 Nixibus ex alvo matris natura profudit:  
 Vagituque locum lugubri complet, ut æquum est,  
 Cui tantum in vitâ restet transire malorum.  
 At varia crescent pecudes, armenta, feræque:  
 Nec crepitacillis opus est, nec cuiquam adhibenda est  
 Almæ nutricis blanda atque infracta loquela;  
 Nec varias querunt vestes pro tempore cœli.  
 Denique non armis opus est, non mœnibus altis,  
 Qui sua tutentur, quando omnibus omnia large  
 Tellus ipsa parit, naturaque dædala rerum.

---

IV.—*Translate into Latin Elegies.*

(A) My faint spirit was sitting in the light  
     Of thy looks, my love;  
     It panted for thee, like the hind at noon  
     For the brooks, my love.

Thy barb whose hoofs outspeed the tempest's flight  
Bore thee far from me.

My heart, for my weak feet were weary soon,  
Did companion thee !

Ah ! fleeter far than fleetest storm, or steed,  
Or the death they bear,  
The heart which tender thought clothes like a dove  
With the wings of care :  
In the battle, in the darkness, in the need,  
Shall mine cling to thee,  
Nor claim one smile for all the comfort, love,  
It may bring to thee !

*Translate into Latin Sapphics.*

(B) Tell me not, sweet, I am unkind  
That from the nunnery  
Of thy chaste breast and quiet mind  
To war and arms I fly.

True, a new mistress now I chase,  
The first foe in the field ;  
And with a stronger faith embrace  
A sword, a horse, a shield.

Yet this inconstancy is such,  
As thou, too, shalt adore :  
I could not love thee, dear, so much,  
Loved I not honour more !

—  
**V**—*Translate into Latin Prose.*

The night was dry but clouded, the air thick with watery exhalations from the rivers; the ramparts, the trenches unusually still: yet a low murmur pervaded the latter, and in the former lights were seen to flit here and there, while the deep voices of sentinels at times proclaimed that all was well in Badajoz. The French, confiding in Philippon's direful skill, watched, from their lofty station,

the approach of the enemies, whom they had twice before baffled, and now hoped to drive a third time, blasted and ruined, from the walls; the British, standing in deep columns, were as eager to meet that fiery destruction as the others were to pour it down; and both were alike terrible for their strength, their discipline, and the passions awakened in their resolute hearts.

Former failures there were to avenge, and on either side such leaders as left no room for weakness in the hour of trial, and the possession of Badajoz was become a point of honour, personal with the soldiers of each nation. But the strong desire for glory that was in the British, dashed with the hatred of the citizens on an old grudge, and recent toil and hardship, with much spilling of blood, had made many incredibly savage: for these things render the noble-minded indeed averse to cruelty, but harden the vulgar spirit.

---

*VI.—Translate into English Prose.*

Jam fretum intrabat quinqueremis, quum Lælius, et ipse in quinqueremi e portu Carteisæ, sequentibus septem triremibus, evectus, in Adherbalem ac triremes invehitur, quinqueremem satis credens deprensam rapido in freto, in adversum æstum reciprocari non posse. Poenus in re subitâ parumper incertus trepidavit, utrum quinqueremem sequeretur, an in hostes rostra converteret. Ipsa cunctatio facultatem detrectandæ pugnæ ademit: jam enim sub ictu teli erant, et undique instabant hostes: æstus quoque arbitrium moderandi naves ademerat: neque erat navalium pugna similis: quippe ubi nihil voluntarium, nihil artis aut consilii esset. Una natura freti, æstusque totius certaminis potens, suis, alienis navibus nequidquam remigio in contrarium tendentes invehebat, ut fugientem navem videres retro vortice intortam victoribus inlatam; et sequentem, si in contrarium tractum incidisset maris, fugientis modo sese avertentem. Jam in ipsâ pugnâ hæc quum infesto rostro peteret hostium navem, obliqua ipsa ictum alterius rostri

accipiebat: illa, quum transversa objiceretur hosti, repente intorta in proram circumagebatur. Quum inter triremes, fortunâ regente, anceps praelium misceretur, quinqueremis Romana, seu pondere tenacior, seu pluribus remorum ordinibus scindentibus vortices, quum facilius regeretur, duas triremes subpressit, unius prælata impetu lateris alterius remos detersit: cæterasque, quas indepta esset, mulcasset, ni cum reliquis quinque navibus Adherbal velis in Africam transmisisset.

---

VII.—*Translate into Latin Hexameters.*

(4) Another part, in squadrons and gross bands  
 On bold adventure, to discover wide  
 That dismal world, if any clime perhaps  
 Might yield them easier habitation, bend  
 Four ways their flying march, along the banks  
 Of four infernal rivers, that disgorge  
 Into the burning lake their baleful streams ;  
 Abhorred Styx, the flood of deadly hate ;  
 Sad Acheron of sorrow, black and deep ;  
 Cocytus, named of lamentation loud,  
 Heard in the rueful stream ; fierce Phlegethon,  
 Whose waves of torrent fire inflame with rage.  
 Far off from these, a slow and silent stream,  
 Lethe, the river of oblivion, rolls  
 Her watery labyrinth ; thereof who drinks  
 Forthwith his former state and being forgets ;—  
 Forgets both joy and grief, pleasure and pain.  
 Beyond this flood a frozen continent  
 Lies dark and wild, beat with perpetual storms  
 Of whirlwind and dark hail, which on firm land  
 Thaws not, but gathers heap, and ruin seems  
 Of ancient pile; or else deep snow and ice ;  
 A gulf profound as that Serbonian bog  
 Betwixt Damiata and Mount Casius old,  
 Where armies whole have sunk: the parching air  
 Burns frore, and cold performs the effect of fire.

*Translate into Latin Lyrics.*

(B) Strange irony of Fate, alas,  
 Which for two jaded English saves,  
 When from their dusty life they pass,  
 Such peaceful graves !

In cities should we English lie,  
 Where cries are rising ever new,  
 And men's incessant stream goes by ;  
 We who pursue

Our business with unslackening stride,  
 Traverse in troops, with care-fill'd breast,  
 The soft Mediterranean side,  
 The Nile, the East,

And see all sights from pole to pole,  
 And glance, and nod, and bustle by ;  
 And never once possess our soul  
 Before we die.

Not by those hoary Indian hills,  
 Not by this gracious Midland sea,  
 Whose floor to-night sweet moonshine fills,  
 Should our graves be !

---

*VIII.—Translate into Greek Iambics.*

This is some fellow,  
 Who, having been praised for bluntness, doth affect  
 A sancy roughness, and constrains the garb  
 Quite from his nature— He cannot flatter, he !  
 An honest mind and plain ; he must speak truth :  
 An they will take it, so ; if not, he's plain—  
 These kind of knaves I know, which in this plainness  
 Harbour more craft and more corrupter ends  
 Than twenty silly ducking observants,  
 That stretch their duties nicely.

## PASSAGES—TENTH WEEK.

I.—*Translate into Greek Prose.*

## (SIEGE OF NAPLES, BY BELISARIUS.)

Belisarius accordingly invested it both by sea and land ; and obtained by capitulation a castle serving as an outwork to the suburbs.

Meanwhile a deputation from the Neapolitans endeavoured to dissuade him from his enterprise. Their spokesman, whose name was Stephen, represented that the native inhabitants were withheld by the Gothic soldiers from displaying their feelings in his favour, and that these soldiers, having left behind them at the mercy of Theodotus their wives, their children, and their property, could not surrender the city without incurring the certain vengeance of the tyrant.

‘And what benefit,’ he added, ‘could ensue to the imperial army from our forcible subjection ? Should you succeed in your subsequent attempts upon the capital, the possession of Naples will naturally and without effort follow that of Rome ; should you, on the contrary, as it is not improbable, be worsted, your conquest of this city would be useless, and its preservation impossible.’

‘Whether or not,’ replied the Roman general, ‘the siege I have undertaken be expedient, is not for the citizens of the invested city to determine ; but it is on the situation of your own affairs and the alternatives now offered to you, that I desire your deliberation. Do not close your gates against an expedition aiming to vindicate Italian freedom, and your own amongst the rest ; nor prefer a barbarian bondage to the laws and liberties of Rome.’

II.—*Translate into English Prose.*

καὶ καταστροφαὶ τέων  
θεσμών, εἰ κρατήσει δίκα τε καὶ βλαβά

τοῦδε ματροκτόνου.  
 πάντας ἡδη τοῦ ἔργον εὐχερείφ ξυναρμόσει βροτούς.  
 πολλὰ δ' ἔτυμα παιδότρωτα  
 πάθεα προσμένει τοκεῦσιν μετά τ' αὐθις ἐν χρόνῳ.  
 οὐδὲ γάρ βροτοσκόπων  
 μαινάδων τῶνδ' ἐφέρψει κότος τις ἐργυμάτων  
 πάντ' ἐφῆσω μόρον.  
 πεύσεται δ' ἄλλος ἄλλοθεν, προφωνῶν τὰ τῶν πέλας κακὰ  
 ληξιν ὑπόδοσίν τε μόχθων  
 ἀκεά τ' οὐ βέβαια· τλάμων δὲ μάταν παρηγορεῖ.  
 μηδέ τις κικλησκέτω  
 ξυμφορῆ τετυμμένος,  
 τοῦτ' ἔπος θρυούμενος,  
 ὡ δίκα, ὡ θρόνοι τ' Ἐρινίων.  
 ταῦτά τις τάχ' ἀν πατήρ  
 ἡ τεκοῦσα νεοπαθῆς  
 οἴκτον οἰκτίσαιτ', ἐπειδὴ πίτνει δόμος δίκας.  
 ἔσθ' ὅπου τὸ δεινὸν εὗ  
 καὶ φρενῶν ἐπίσκοπον  
 δεῖ μένειν καθήμενον.  
 ξυμφέρει σωφρονεῖν ὑπὸ στένει.  
 τίς δὲ μηδὲν ἐν φάσι  
 καρδίαν ἀνατρέφων  
 ἡ τόλις βροτός θ' ὄμοιώς ἔτ' ἀν σεβοι δίκαν;  
 μήτ' ἄναρκτον βίον  
 μήτε δεσποτούμενον  
 αἰνέσῃς.  
 παντὶ μέσῳ τὸ κράτος θεὸς ὥπασεν, ἄλλ' ἄλλα δ' ἐφορεύει.

---

### III.—*Translate into English Prose.*

(A) Principio, venti vis verberat incita pontum,  
 Ingentesque ruit naves et nubila differt:  
 Interdum rapido percurrente turbine campos  
 Arboribus magnis sternit, montesque supremos  
 Silvifragis vexat flabris: ita perfurit acri  
 Cum fremitu, sœvitque minaci murmure pontus.

Sunt igitur venti nimirum corpora cæca,  
 Quæ mare, quæ terras, quæ denique nubila coeli  
 Verrunt, ac subito vexantia turbine raptant.  
 Nec ratione fluunt aliâ, stragemque propagant,  
 Et quum mollis aquæ fertur natura repente  
 Flumine abundantî, quod largis imbribus auget  
 Montibus ex altis magnus decursus aquâi,  
 Fragmina conjiciens sylvarum, arbustaque tota:  
 Nec validi possunt pontes venientis aquâi  
 Vim subitam tolerare: ita magno turbidus imbri  
 Molibus incurrens validis cum viribus amnis,  
 Dat sonitu magno stragem, volvitque sub undis  
 Grandia saxa, ruit quâ quidquid fluctibus obstat.  
 Sic igitur debent venti quoque flamina ferri:  
 Quæ, veluti validum flumen, cum procubuere  
 Quamlibet in partem trudunt res ante, ruuntque  
 Impetibus crebris: interdum vortice torto  
 Corripiunt, rapidoque rotantia turbine portant.  
 Quare etiam atque etiam sunt venti corpora cæca;  
 Quandoquidem factis ac moribus, æmula magnis  
 Amnibus inveniuntur, aperto corpore qui sunt.

(B) *Omnis, ut est, igitur, per se natura duabus  
 Constitit in rebus; nam corpora sunt, et inane,  
 Hæc in quo sita sunt, et qua diversa moventur.  
 Corpus enim per se communis dedicat esse  
 Sensus: cui nisi prima fides fundata valebit,  
 Haud erit occultis de rebus quo referentes  
 Confirmare animi quidquam ratione queamus.  
 Tum porro locus, et spatium quod inane vocamus,  
 Si nullum foret, hanc usquam sita corpora possent  
 Esse, neque omnino quoquam diversa meare:  
 Id quod jam supra tibi paullo ostendimus ante.*

---

IV.—*Translate into Latin Prose.*

I purpose to write the History of England from the accession of King James the Second down to a time which is thin the memory of men still living. I shall recount the

errors which, in a few months, alienated a loyal gentry and priesthood from the house of Stuart. I shall trace the course of that revolution which terminated the long struggle between our Sovereigns and their Parliaments, and bound up together the rights of the people and the title of the reigning dynasty. I shall relate how the new settlement was, during many troubled years, successfully defended against foreign and domestic enemies; how, under that settlement, the authority of law and the security of property were found to be compatible with a liberty of discussion and of individual action never before known; how, from the auspicious union of order and freedom, sprang a prosperity of which the annals of human affairs had furnished no example; how our country, from a state of ignominious vassalage, rapidly rose to the place of umpire among European powers; how her opulence and her martial glory grew together; how, by wise and resolute good faith, was gradually established a public credit fruitful of marvels, which to the statesmen of any former age would have seemed incredible; how a gigantic commerce gave birth to a maritime power, compared with which every other maritime power, ancient or modern, sinks into insignificance; how Scotland, after ages of enmity, was at length united to England, not merely by legal bonds, but by indissoluble ties of interest and affection; how in America, the British colonies rapidly became far mightier and wealthier than the realms which Cortez and Pizarro had added to the dominions of Charles the Fifth; how, in Asia, British adventurers founded an empire not less splendid and more durable than that of Alexander.

---

V.—*Translate into Latin Hexameters.*

Alas for Sicily! rude fragments now  
See scattered, where the shapely column stood.  
Her palaces are dust. In all her streets  
The voice of singing and the sprightly chord

Are silent. Revelry and dance and show  
 Suffer a syncope and solemn pause ;  
 While God performs upon the trembling stage  
 Of his own works his dreadful part alone.  
 How does the earth receive him ? with what signs  
 Of gratulation and delight, her king ?  
 Pours she not all her choicest fruits abroad,  
 Her sweetest flowers, her aromatic gums ?  
 'Tis close on Paradise where'er he treads :  
 She quakes at his approach. Her hollow womb  
 Conceiving thunders, through a thousand deeps,  
 And fiery caverns, roars beneath his feet.

---

**VI.—Translate into Latin Lyrics.**

King of kings, and Lord of lords !  
 Thus we move, our sad steps timing  
 To our cymbals' feeblest chiming,  
 Where thy House its rest accords :

Chased and wounded birds are we,  
 Thro' the dark air fled to Thee ;  
 To the shadow of thy wings,  
 Lord of lords, and King of kings !

Behold, O Lord, the heathen tread  
 The branches of thy fruitful vine,  
 That its luxurious tendrils spread  
 O'er all the hills of Palestine :

And now the wild boar comes to waste  
 E'en us, the greenest boughs and last,  
 That drinking of thy choicest dew  
 On Sion's hill in beauty grew.

---

**VII.—Translate into English Prose.**

νῦν μὲν ἐὴ μάλα πάγχυ κακὸς κακὸν ἡγηλάζει,  
 ὡς αἰεὶ τὸν ὄμοῖον ἄγει θεὸς ὡς τὸν ὄμοῖον.

πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα,  
 πτωχὸν ἀνιηρὸν, δαιτῶν ἀπολυμαντῆρα;  
 δὲς πολλῆς φλιῆσι παραστὰς θλίψεται ὕμους,  
 αἰτίζων ἀκόλους, οὐκ ἄφοις οὐδὲ λέβητας.  
 τόν κ' εἴ μοι δοίης σταθμῶν ῥυτῆρα λιπέσθαι,  
 σηκοκόρον τ' ἔμεναι θαλλόν τ' ἐρίφοισι φορῆναι,  
 καὶ μὲν ὄρὸν πίνων μεγάλην ἐπιγουνίδα θεῖτο.  
 ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθεν, οὐκ ἐθελήσει  
 ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσων κατὰ δῆμον  
 βούλεται αἰτίζων βόσκειν ἢν γαστέρ' ἄναλτον.  
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται  
 αἱ κ' ἔλθῃ πρὸς δώματ' Ὁδυσσῆος θείοιο,  
 πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλαμάων  
 πλευραὶ ἀποτρίψουσι δόμον κάτα βαλλομένοιο.

ως φάτο, καὶ παριών λὰξ ἔνθορεν ἀφραδίησιν  
 ἰσχίῳ· οὐδέ μιν ἔκτὸς ἀταρπιτοῦ ἐστυφέλιξει,  
 ἀλλ' ἔμεν' ἀσφαλέως· ὁ δὲ μερμήριξεν Ὁδυσσεὺς  
 ἡὲ μεταίξας ροπάλῳ ἐκ θυμὸν ἔλοιτο,  
 ἢ πρὸς γῆν ἐλάσσειε κάρη ἀμφούνδις ἀείρας.  
 ἀλλ' ἐπετύλμησε, φρεσὶ δὲ ἐσχετο· τὸν δὲ συβῶτης  
 νείκεο ἐσάντα ἰδὼν, μέγα δὲ εῦξατο χεῖρας ἀνασχών.

---

### VIII.—*Translate into Latin Alcaics.*

Shall I tell you whom I love?  
 Harken then awhile to me:  
 And if such a woman move  
 As I now shall versifie,  
 Be assured 'tis she or none  
 That I love and love alone.  
 Nature did her so much right  
 As she scorns the help of art,  
 In as many virtues dight,  
 As ere yet embraced a heart:  
 So much good, so truly tried,  
 Some for less were deified.

Wit she hath without desire  
 To make known how much she hath ;  
 And her anger flames no higher  
 Than may fitly sweeten earth.  
 Full of pity as may be,  
 Though perhaps not so for me.  
 Such she is : and if you know  
 Such a one as I have sung,  
 Be she browne, or fair, or so  
 That she be but something yonge,  
 Be assured 'tis she or none  
 That I love and love alone.

---

### IX.—Critical Questions.

1. Contrast the religious systems of Greece as expressed in Homer and the Tragic poets.
2. Illustrate by examples the chief uses of the Middle Voice. How does the Latin language supply the deficiency ?
3. Point out irregularities in the following constructions, correcting where it is necessary :—
  - (α) μὴ κάμηνται λέγων.
  - (β) οὐ μὴ συ οἰος ἔσει ταῦτα καλῶς ἐρεῖν.
  - (γ) οὐδεὶς ἀμουσος εἰσίτω.
  - (δ) οἰσθ' οὖν οὐ δρᾶσον ;
  - (ε) τέλει γὰρ εἴ τι νῦν ἀφῆ.
  - (ζ) οὐ θᾶσσον οἴσεις, μηδὲ ἀπιστήσεις ἐμοί ;
  - (η) ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονήν.
4. Trace the origin and growth of *synonyms* ; among what kinds of languages are they found in the greatest abundance ?
5. Translate the following passages, giving any other readings that have been suggested :—
  - (a) Quantâ laborabas Charybdi.
  - (b) Cum perjura patris fides  
 Consortem socium fallat.

- (c) . . . pernâ magis ac magis hillis  
Flagitat immorsus refici.
- (d) Extremam hanc oro veniam (miserere sororis)  
Quam mihi cum dederis, cumulatam morte re-  
mittam.
- (e) Devictam Asiam subsedit adulter.
- (f) Unciolam Proculeius habet, sed Gillo deuncem.

6. Give the etymology of the following words :—*ἡλιβα-  
τος*, *ἕρεβος*, *αιζῆς*, *βάρβαρος*, *ἴδμωρος*, *τανηλεγής*, *οὐλος*—  
subtilis, nebulo, mugio, provincia, justitium, vultus, capesso,  
—miscreant, slave, pilgrim, mettle, pagan.

7. *ἐπιψηφίζειν*, *ἐπωβελία*, *ἀιάκρισις*, *εὐθύνη*, *δοκιμασία*,  
*ἀποχειροτονεῖν*—tributum, vectigal, confarreatio, versura,  
decuriatio.—Explain these terms.

8. What do you conceive to be the *principle* of the Greek Chorus (Tragic and Comic), and how far is it common to other kinds of poetry?

9. Quote from the Latin poets any notices of the most famous localities in and about ancient Rome.

10. At what period in the history of a language is it most remarkable for variety of inflexions, philosophical accuracy, the use of particles, and of auxiliary verbs?

11. Write a short epigram on—

‘Timeo Danaos et dona ferentes.’



*Lately published, in 12mo. price 5s.*

## AIDS TO CLASSICAL STUDY,

A Manual of Composition and Translation from English into Latin and Greek, and from Latin and Greek into English; with Critical, Historical, and Divinity Questions, and Hints for the Translations and Questions adapted for the use of Schools and Undergraduates at College; the whole arranged as a year's school work, at the rate of six Exercises a week, for the Upper Classes in Large Schools or for Students preparing for Examination at the Universities and elsewhere.

BY JOHN G. SHEPPARD, D.C.L.

*Formerly Fellow of Wadham College, Oxford, and Head Master of Kidderminster School,*  
AND

DAWSON W. TURNER, D.C.L.

*Late Demy and Exhibitioner of Magdalen College, Oxford, and Head Master of the Royal Institution School, Liverpool.*

---

KEY, containing Versions of the Passages set for Translation and Composition, and Answers to the Critical, Divinity and Historical Questions.  
12mo. price 6s.

---

IT is hoped that this volume may supply a want frequently experienced in the preparation of pupils for University Examinations, and others of a cognate character. However perfect may be the method of studying the classical authors employed in our large schools, the great number of students to whom it is of necessity simultaneously applied, renders it exceedingly difficult to attain that accuracy and precision which Bacon ascribes to the use of the pen. Such students, from want of experimental practice, frequently find themselves at the critical moment with perhaps large stores of knowledge in their heads which they can neither arrange with clearness, nor express with fluency, when they are brought to the unusual test of written composition. Even the simple process of translation becomes a serious difficulty when attempted for the first, or nearly the first time, upon paper. The very large proportion of failures occurring at present in examinations may be ascribed to the want of that particular training which it is the object of a work of this kind to supply.

It is therefore to be clearly understood that these EXERCISES are intended for the use of students who are preparing without a tutor for University or other similar examinations, and for teachers who are engaged in preparing others for the same purpose. The former, it is to be hoped, will find in the book much the same sort of assistance that they would obtain from an experienced tutor; the latter will be relieved of much labour in the selection and copying out of passages, while they can exercise their own discretion upon the employment of the Hints and Key. The Versions and Translations are not highly elaborated compositions, but only such exercises as may be expected from ordinary undergraduates reading for honours, or from the upper classes in schools. The standard is intended not to discourage the student, but to incite him to higher excellence. The book is, in fact, such a repertory of Examination Papers and Questions—the greater part selected from actual Examination Papers set in the Universities—as the Authors have found largely successful in the preparation of pupils competing for University honours, scholarships, and prizes of other kinds.

---

London, LONGMANS & CO.

DR. DAWSON TURNER'S HISTORICAL ANALYSES.

Fifth Edition, with Additions and Corrections, price 2s. 6d.

ANALYSIS  
OF  
ENGLISH AND FRENCH HISTORY.

By DAWSON W. TURNER, D.C.L.

*Head Master of the Royal Institution School, Liverpool.*

ANALYSIS of ROMAN HISTORY, Second Edition, 2s.

ANALYSIS of GRECIAN HISTORY, Third Edition, 2s.

ANALYSIS of GERMAN HISTORY, Second Edition, 3s. 6d.

OPINIONS of the GERMAN ANALYSIS.

'THE young student who is about to enter upon the German section of European history will find Dr. TURNER's *Analysis* a valuable guide, pointing out to him not only what is noteworthy on the highways, but occasionally stopping to call his attention to spots of interest which lie without the beaten track.'

*PAPERS for the SCHOOLMASTER.*

'THIS is a useful compendium of German history. The facts have been collected with great care. Reference is continually made to the best authorities, and occasionally extracts are given. In an appendix we have longer extracts and a chronological table. After a student has read over one or two of the more voluminous works, he will find Dr. TURNER's *Analysis* of great service in re'freshing his memory and testing his remembrance of the principal facts, and his power of filling in the details.'

MUSEUM.

'AMONG those who have devoted themselves to the preparation of elementary historical works, Dr. TURNER holds a very high place. He has already published analyses of the histories of Greece, Rome, France and England, and he now published one of Germany on the same plan. His method is peculiar. He constantly keeps before him in his retrospect what the questions are which have importance to those wishing to understand the present state of affairs. A chain of unimportant events, which connect distant periods when great changes occur, he sums up in the form of a brief syllabus, or chronological table; but the great landmarks of history he does not so dispose of. He has carefully collected a long series of brief

extracts from standard authorities, chiefly recent, and he has made them describe the most striking scenes. He has thus given weight to his pages, and removed from them that dulness which is in general so justly attributed to epitomes. By a judicious use of capital letters, old English, and type of various kinds, he ingeniously distinguishes the cardinal events from the lesser incidents of his story. The result is that, on perusing his book, the history of a country becomes known to us as its geography may become known to a tourist who travels hurriedly through it by rail, but who rests at well-chosen sites, and who explores them at leisure in the company of well-informed guides. The meaning of the words *Deutschland* and Germany form the subject of a contribution from Professor MAX MÜLLER. The book closes with an admirable sketch of the present Germanic Confederation as established in 1865, and as it can be at present said to exist, specially written for it by Dr. F. WEINMANN, of the University of Berlin. Dr. TURNER, we have already said, never forgets that he is writing for modern readers. He quotes largely from the quarterly reviews and the daily newspapers, and strives to explain recent events and discussions by the information afforded by the old history of Germany. In this attempt he has been pre-eminently successful, and indeed we know of no work which we could more warmly recommend to the careful study of those who desire to become acquainted with the political situation of modern Germany, and the facts concerning it with which it is most important that an Englishman should be acquainted.'

*The Times.*

London, LONGMANS & CO.





AN 291886  
FEB 25 1886  
DEF 7 1887  
APR 21 1892

JAN 19 1895

APR 29 1895  
DUE JAN 22 1895

~~DUE JAN 6 1895~~

